

THE DIVINE RENAISSANCE

THE DIVINE RENAISSANCE

By

J. TODD FERRIER

VOL. ONE

THE ORDER OF THE CROSS
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THE WORD OF THE LORD

ADONAI, unto His Servant, thus—
Things which thou seest in thy vision, write :
The Daystar is arising in the East,
Before whose glory night shall flee away,
And darkness on the earth no more prevail,
But hide its face before the Orient light
Whose glory spreadeth over Eastern lands
And hast'neth to the Home where Stars did set.*
In this arising shall the earth rejoice,
And bathe her wearied frame in healing light,
And smile again, sphered in the Love of God :
The era just begun, the new-born day,
Will usher in the cycle of the Soul,
When everyone shall see and hear those things
Which are of Truth and Love; nor longer seek
A life of grossness in the things of sense.
The Dayspring from on High doth visit them,
To end the winter's sorrow of the Soul;
And He doth come for Whom the nations wait,
For Whom all noble hearts have yearned and prayed.
Behold! at God's approach all foes shall flee—
Those powers whose ways are dark with evil thoughts—
That seek their refuge where His Light shines not,
As those who long to have their names forgot.
But all whose hearts are pure and undefiled—
Not tarnish-marked by beasts of low desire,
Nor marred within by lust of gold or land,
Nor deadened by the grip of dark despair,
Nor hollow where God's fulness should be found,
Nor urns of all that heaps upon His Truth,
The scorn, the hate, the unbelief of man—
Such Souls shall see, and know, and understand.

*The Members of the Ancient Christhood, whose glory set during their ministry unto the children of this Earth.

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PITY

COMPASSION

LOVE

SELF-ABANDONMENT

SELF-SACRIFICE

SELF-DENIAL

The Order of the Cross

AIMS AND IDEALS

THE Order is an informal Brotherhood and Fellowship, having for its service in life the cultivation of the Spirit of Love towards all Souls: Helping the weak and defending the defenceless and oppressed; Abstaining from hurting the creatures, eschewing bloodshed and flesh eating, and living upon the pure foods so abundantly provided by nature; Walking in the Mystic Way of Life, whose Path leads to the realization of the Christhood; And sending forth the Mystic Teachings unto all who may be able to receive them — those sacred interpretations of the Soul, the Christhood, and the Divine Love and Wisdom, for which the Order of the Cross stands.

REDEMPTION

REGENERATION

ILLUMINATION

SERVICE

DEVOTION

PURITY

PART I

THE MESSENGER

FOREWORD (*Divine Realities*)

THE MESSAGE

THE DIVINE ADEPT

THE SUPERSTRUCTURE OF MAN

SOME TERMS EXPLAINED—

The Mystery of Being

The Nature of Life

The Psyche of Being

The Mystery of the Breath

The Four Elements and Atmospheres

The Seven Precious Gems and their Tinctures

FOREWORD

(Divine Realities)

THE MESSENGER

FOREWORD

*OF THINGS
UNSEEN* Amidst the motion of the multitude of things that are seen, it is not easy to dwell in the consciousness of Divine Realities as the objects of the objective world pass before us making their claim, arresting and holding the vision, and drawing forth into activity the powers of the inner Being, even to the absorption of all their energy.

It is no light task that a Human Soul finds set before it, to turn inward and hear other voices calling, and see other visions passing, and to enter into rapport with all that those visions speak of, and unto which the voices call.

So tremendous have been the demands made by the pageantry of the outer life, that the children of GOD have almost lost the power to visualize and understand the glorious procession of Divine Events ever in motion in the Unseen. For when these events conglomerate, they make up such Divine Pageantry as arrest and hold, enamour and rejoice the Soul who truly seeks to touch the Inner Realms.

The Comedies, Dramas, and Tragedies, by means of which the objective passing-show expresses itself unto everyone, unto most have made life in the objective world so absorbing, that men and women have come to feel as if these things were in themselves life *in toto*. Whilst thus absorbed they dream but little, if at all, of the great spiritual realities associated with all that is really vital and abiding; verities also which are for those who can see and hear them, understand and interpret them.

These great Truths are expressed in and through Divine Comedies wherein the laughter of the Gods is heard, and joy supreme fills all who witness; and also in and through Dramas whose spectacular exceeds in greatness and glory any earthly

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show, and whose scenes and acts and motion set forth to the beholder blessed, Divine Enactments.

In these latter there is the procession of Divine unveilings of the Mystery of Life individual and cosmic. And worlds, which though seeming to be solitary members in the great universe, have their embodiment, and their motion, and their ministry, as individual members of a vast multitude named the Congregation of the Gods, each member contributing to the accomplishment of the Divine Purpose.

*VISIONS
GLORIOUS*

On our way through this Unseen Universe of Being, we meet with Souls perfected after their order and the degree of their realization in embodiment; Angels in varying degrees of glorious embodiment of spiritual attribute and omnipotent endowment; Archangels, the great Angelic Patriarchs, the Archfathers and High Priests of Celestial mediation; and so enter the Realms of the Gods, sharing something of the Divine glory which they embody and radiate, and in their motive-ministries express.

For, on our way thither to the Royal Seat of the Eternal Mystery, we are shown of these Realms and the glory of them, and learn as we ascend from World to World, from Sphere to Sphere, from Kingdom to Kingdom and from Realm to Realm, of the exceeding Majesty of HIM Who is the FATHER-MOTHER. We glimpse all the way on our journey HIS Sacred Motion and Revealing, acquiring, as we ascend, ever increasing vision through apprehension and comprehension of HIS Sublime Mystery, even until we stand in the midst of the innumerable throng of Divine potencies and potentates, powers embodied expressing the Mystery of the FATHER-MOTHER, and feel our own Divine Heart throbbing, pulsing in its sacred motion in glorious unison with the Divine.

*WHERE
SECRETS ARE
KNOWN*

Into these Realms we would pass in consciousness. We would again behold and know the Divine Secrets expressed in creative acts and exquisite

THE MESSENGER

embodiment. We would again understand anew Life's Divine Comedy, witnessing the inner significance of things, and sharing again the laughter of the Heavens. We would understand anew the real Drama of the Soul, and know the meaning of its ever-changing scenes and acts, its motion and its emotion, and have the full assurance that these marvellous things are not simply kaleidoscopic, the results of chance-motion and commotion.

Once more would we grasp, unto the holding of for evermore, the Eternal Truth of man's divinity, and of the sublimity of his constitution and the motion of his Being, and all the attributes of GOD with which he has been endowed. Thus would we understand the realities of the Unseen Universe expressed microcosmically within man, in his constitution, in his fashion, in the motion of the elements within him, and in his attributes. In this way alone can the Unseen Universe become a glorious multiple Realm of Being, seen, felt, understood even unto great comprehension of its Divine Mystery. For the way to the realization of the Divine universal is through the Divine individual. Until a Soul becomes one in and with and for the macrocosmic Mystery, it has to learn through the realm of the microcosmic embodiment.

Thus the process of a Soul's venture into the Unseen Universe, wherein it gathers knowledge of the Divine Mystery unto that degree wherein the knowledge passes into realization of that Mystery, is through the expansion and deepening and altitudic motion of the microcosmic expression of the Mystery within it. And this latter is accomplished through the atoning and unifying of all its elements, substances, attributes and motion, till these are one with the Divine Mystery in His most sacred Purpose.

THE MESSAGE

THE MESSENGER

THE MESSAGE

THE COMING OF THE LORD Behold, HE cometh! And everyone with open vision shall behold and know HIM. Even those who have pierced HIM shall at last know the Love of the Divine Heart which they pierced.

Behold, HE cometh! Cherubim and Seraphim, Archangels and Angels, and all the Hosts of the Heavenly Dwellings, proclaim HIM in His coming.

But HE cometh not as a man.

Nor is HIS coming heralded by the clarion notes of human opinion or occult testimony.

Nor does HE come through systems of human speculation and claim, nor man-founded institutions; though HIS coming may affect all these ultimately.

When HE comes HE is seen in HIS Word which becomes flesh.

HIS Word is living Truth, vibrant and luminous. In itself it contains the radiance of the revelation, and interprets the sublime Mystery of its LORD, of Whom it speaks.

The Messenger is the LORD HIMSELF Whose Word is living Truth, Whose Spirit alone can interpret all Truth; Who alone can unveil the Heavens and open all their doors unto HIS Servant. The LORD is ever the Messenger. His Servant is but HIS vehicle. The Servant is a deputy messenger, and must never be confounded with his LORD. What the Servant has to say as the LORD's vicegerent is of the LORD alone, and the glory of HIS Works. There is no human claim; there is no individual claim even. For him there can be no occult authority however high. He is the Servant of his LORD Who is LORD of all,—the KING of all the kings and LORD of

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them all. So the real deputy messenger of the LORD of Being receives his Message from that high Source, and worships not at the shrine even of an occult servant, nor even bows before the Altar of the Planetary Angel.

THE SERVANT OF THE LORD The Servant knows his LORD. He knows that his LORD is no dweller in this world upon any of its planes, nor even within its now redeemed Heavens. The Servant is assured that HIS Dwelling is within the Innermost Spheres; and that the nearest embodiment of special ministry through HIS glorious ones is within the Solar Orb.

He speaks here of HIS glorious embodied Presence as distinguished from that paracletic Presence which is within all those who know HIM, and which is potentially latent within every Soul.

The Message proclaimed by the LORD's Servant must partake of the nature of his LORD. It must needs be of the very quality of the Divine Mystery of Love and Wisdom. In the Message itself there must be the sure and certain evidence that it is from the LORD of Being. And having such internal evidence, it will not be dependent upon mere human evidence, however eloquently heralded, nor occult claims, however energetically put forth. The seal with which it is signified, and the insignia stamped upon that seal, are not of human or occult creation. These are within the Message itself, and bear the impress of the Hand of the LORD, and the image of HIS Love and Wisdom.

So the Servant's Message speaks of his LORD alone.

And this is true even when he addresses that Message to Souls who have known something of it of old time. For his LORD he must speak, even when addressing himself to the Soul who has aforetime known these things.

CHILDREN OF THE CROSS The Message of the LORD of Love and Wisdom which HIS Servant has to proclaim unto the

THE MESSENGER

Children of the Kingdom, is associated with that most sacred Mystery we name the Cross of God.

The Cross is the most sacred sign in the universe, and is a symbolic expression of the sublimest Mystery of Being.

The Children of the Cross are those who have in some large degree entered into the realization of the glorious life and ministry of which the sacred sign and wondrous symbol speaks. To such Children are these words, by the wayside, addressed.

The Children of the Cross must needs again learn all the way of the Cross in its Mystery and ministry. The motion of the Divine Cross within them gives them their magnetic streams, and clothes them in auric radiance. It is the motion of God in them in paracletic estate.

Through that Cross alone can they contact HIM Who is the Dweller within the Solar Orb, and the Great High Priest in the Innermost. In the measure in which HIS Cross in paracletic fashion is in motion, so do they come to know HIM. As HE is known only through realization, the measure of the realization is the measure of the power of the Cross of GOD in them. And the measure of that power of the Cross within them, will express the degrees of their capacity to make that Cross manifest in all its manifoldness.

THE CROSS OF THE REDEEMER

These Children of the Cross will understand what is meant by the Cross of the Redeemer and the Redemption, the Cross of the Divine Knight-hood and Christhood, the Cross of the Divine Alchemist and the Immortal ONE, and the Cross of the ELOHIM.

The Cross of the Redemption, whilst signifying redeemed life for all Souls who will follow unto the realization of it, for them, must be the sign of the Redeemer. For the progress of the Redemption of this world is dependent upon the Redeeming Cross borne by the Redeemers.

THE DIVINE RENAISSANCE

All true Redeemers bear the Cross of the Redemption. Its sign is the threefold path of purity, devotion, and service. And purity, devotion and service speak of these three,—Love, sacrifice, and selfless giving. Of these things do the three steps at the base of the Cross speak; unto the realization of the states revealed, do they call.

The Redeemer must be the embodiment of the Cross of the Redemption, bearing upon the hands and feet and head, and even upon the side, the sacred wounds caused by world-burden-bearing. For the Redeemer must be prepared for crucifixion, and be full of willingness to endure it, even at the hands of those unto whom the Cross of the Redemption is brought.

The Redeemer must keep in the path, even if the treading of it means the piercing of the feet. Life's service must needs be ever the same to all, to those who love, and to those who fail to love, to those who seem unable to love, and even to those who may hate. And this service must be rendered even though life's arms are outstretched and the hands pierced, thus nailing the whole form and fashion of the ministry to the Cross of Suffering.

Nay more! The Redeemer must be ready and willing to bear upon the brow the symbol of the Herodian mockery, the thorny crown of stinging thought and smiting word, of misrepresentation, even of defamation. For in such a way the Redeemer shares the Burden of that Sacred Head of Divine Thought, so full of exquisite Love and compassion and pity. And if the Redeemer must needs pray in the hour when the piercing is so terrible, it must ever be the prayer of the Divine compassion and pity for those who make the Cross of the Redemption so heavy to carry. And should it be that even the Sacred Heart of Love itself is pierced by the cruel sword of demoniacal, opposing forces, and wounded by the hands of those who profess to serve God, yet it must needs be that from that Sacred Heart there flow out only water and blood,—the

THE MESSENGER

vital Truth that Love would ever express, and the sacred Mystery of Love as Lifestream that would bear unto the uttermost for the LORD in service to His fallen children.

*THE ANCIENT
CROSS-
BEARERS* Such a manifestation of the Divine Redeemer in and through one of His children, would be a living testimony of many things. It would testify of the ancient heritage of that Soul. It would show that he was one of GOD's Cross-bearers sent to this world. For there once was a glorious community of Souls who had attained high estate, sent into this world to minister. They were of the ancient Christhood, citizens of a Heavenly Realm who had accomplished such a degree of spiritual evolution as brought to them a high consciousness of the Overshadowing ONE. They were of the Immortals, and were known as the Sons of GOD.

The Signature of the Divine Love and Wisdom was writ large upon them. Their insignia was this Signature. It is that Divine Handwriting which is referred to when it is said that the Divine Name is written upon the forehead of God's People.

When they came to this world they did not come as Redeemers. They came as Interpreters who bore within themselves the Light of the Blessed ONE. They were, therefore, the Illuminati. But they became Redeemers in later ages when the conditions arose within this world which turned their Cross of most blessed interpretive service into one of tragic burden-bearing. In this world they have ever been GOD's saints, His holy ones, because they loved to be consecrated to that which was of the highest and the innermost. They have never been of this world in a human, earthly sense, but always children of another Realm. Oft-times they have been thought of as dreamers and visionaries, because they found it difficult to contact the outer world in the way in which the earth's children could. This apparent limitation arose within them through the divine motion which was begotten of their prior

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estate as Sons of GOD. For this motion gave to them perpetually an urge to seek again unto the realization of the Presence. In later ages they became the real Israel, a name which, in itself, means the Sons of Light, the Sons of the Radiance, the Sons of Wisdom, and the Sons of Love.

Without being *the* Redeemer of the world, they have been all through the ages endeavouring to redeem it. And their wondrous sacrifices, their noble services, their great love, would have accomplished even the Redemption, but for the dark opposing forces operating from the land of Azazel.

The land of Azazel was wilderness and desert. Its day was one of perpetual night for the Soul. In it there dwelt those unhappy children who, having forgotten the sweet obedience and love they owed to the FATHER-MOTHER, went an unhappy way of their own. And that way led them into still deeper darkness, for it was further removed from the splendour of HIM Who is the Soul's Glory, as well as the Glory of all things. And the deepening effect of their loss of the exquisite Grace of His Love, led them to take up an attitude of opposition to His glorious Children whom HE sent to minister unto this world in the unfallen days. Even then they were in opposition to the way of manifest life upon this Planet, and sought to change it. And after the great Planetary Descent, wherein the whole household became involved, even unto the Christhood itself because of the Love those Sons of GOD had for the children of this world, their ministry of opposition was intensified, and they sought to defeat every effort toward the Redemption made by the glorious ones who were GOD's mediators unto the children.

THE CROSS
OF ST. JOHN

Now these Sons of GOD were the true Knights of the Temple who wore upon them, not only as a Divine Insignia but in the very fashion of their Being as their motion bore them onward in ministry, that Sign of the Cross which to-day is named the Maltese, or Cross of the Order of

St. John. They were the Knights who, having overcome in the sense of attainment, having risen into high spiritual estate, could stand upon the threshold of the Holy Sanctuary adoring the Supreme ONE. As a community of Souls these Knights were capable of being the vehicles of the Eternal Love and Wisdom. They came unto this world for the manifestation of the Eternal Christ through a Corporate Christhood. And they were commissioned, having given to them the Sacred Sword (though we like not the word, and use it only in its inner signification) of the dual motion of the Sacred Flame of the Spirit. So that when they came into this world again, they were able to defend the Holy Sanctuary from desecration. In that ministry they were often called upon to defend the Great Love and Wisdom, the doctrine of the sacred fashion of the Soul, the substantial relation of the individual to the Divine, the Holy FATHER-MOTHER, the Substance and Breath of the Eternal Mystery.

Now anyone who could embody the Cross of the Redeemer unto the bearing of the world's burden as an individual after the manner in which we have spoken, could be none other than an Immortal, a possessor of that glorious Insignia of the Divine Signature, that seal of living Sonship to God.

For the Cross of St. John, which is called the Cross of the Knight Templar, is the Cross of the Christhood. It contains within itself marvellous symbolism, signifying the attainment by the Soul of Spiritual and Celestial Christhood. Its four arms denote the Immanence of the macrocosmic Mystery, and that the possessor is conscious of that Immanence in some degree. The four arms being in the form of the tail of a fish, denote the sublimity of the Mystery of which the Soul is conscious. The symbolism that makes each of the four arms like a radius vector, denotes the outflowing streams through the four dimensions of the Being in blessed ministry. And the eight apexes, or points, two of which are at the extremity of each arm,

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denote the Soul's Celestial status as a disciple of the Divine Wisdom in its innermost.

Thus it will be seen that the real Redeemer is not only a burden-bearer, but that he is, in his burden-bearing, also a Knight of the Temple of GOD. It will be understood that such Knighthood is of the very order and nature of the Divine Love, and that the Knight will be Love's embodiment. And the reader will understand that the living motion within the Flaming Sword of the Knight is begotten of the motion of the Divine Mystery of Love within him, the attainment of which has made him Knight; and that that motion is ever and only unto good. It never wounds a Soul, though it may have to smite the evil which does wound. It never crushes a life, though it may have to destroy those things which do crush the life. It never breaks the bruised reed, though it may have to drive out from the Soul's environment, and even from off the stage of the world, those powers which bruise the reed and sometimes the substance of the Being. It never scatters the embers of the smoking flax, though it may have to change all the conditions which have prevented the Breath from blowing to fan the living Spark into a mighty Flame.

The Knight Templar is a triumphant Being; but in his triumphs he is ever only for GOD. The Knight Templar's Cross speaks of majesty and power; and also of wondrous lowliness and exquisite giving.

Let the Redeemer, and all who would be such, understand unto what the Cross of St. John calls, and the order of Knighthood of which it speaks.

THE DIVINE
ALCHEMIST

And now we would lead those Children of the Cross who once knew the glory of Knighthood within the Temple of the Living One, up the Altar Stairs which are within the Sanctuary of Being,—that Living Temple which they sought to embody nobly in unfallen days, and serve within sublimely at all times, and which, amidst the conflicting

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forces that arose in the world as the result of the awful débâcle, they defended by means of the Flaming Sword that was still their power as the Gift from God.

For those who attain to high Knighthood not only enter into the consciousness of the Immortals, but come into that inheritance which crowns the life in a very special sense as *a Son of God*. All the Sons of GOD were of the Immortals, but some stood in higher estate than others, because they were in a divine sense, older, like the Elders of Israel, who are said to have been distinctive in their position and ministry, though all Israel were the People of GOD.

Just as the noble Redeemers not only became Knight Templars, but had attained to that status before they became Redeemers, so many of the Knights of the Temple had reached the exalted state and consciousness wherein there was the realization of that divine potency which enrobed the Being with the power of the Divine Alchemist. The Divine Alchemists were the Children of the Rosy Cross, known as the Cross of the Rosicrucians. Though much has been written and spoken in the historical development of the idea of Rosicrucianism, yet the general interpretation, and even the particular interpretations, are far from the reality.

THE CROSS OF THE IMMORTALS

The Cross of the Immortals will be recognized readily. It is in the form of a perfect Celtic Cross. There is in it the Macrocosmic Cross symbolizing the Divine Mystery; the Cross of the Son of GOD as Interpreter; the Cross of the Redeemer; the Cross of the Redemption; the Cross of the Immortals; and the Cross of the Celestial Chemist. For the perfect Cross of the Rosicrucians symbolizes the attainment by a Knight of the Temple of GOD, of that status of Divine Love wherein the Being loves even as the Divine. And it is Love that is the great Chemist—the Discerner, Separater, Transformer, and Exalter of the Elements of Life.

THE DIVINE RENAISSANCE

As a Celestial Chemist, Love knows the Elements, which to apply, how to use them, and when to minister by means of them. So that the Rosicrucians had a high illumination of Christhood, and some of them were Divine Alchemists. Their attainment enabled them to wear those sacred robes of high priesthood which signified a very special mediatorial ministry unto Souls, and even unto worlds. They were the children who bore upon their bosom a replica of that sacred Mystery which has been named the Breastplate. For they were the high priests amongst the Immortal Sons of GOD, who before the High Altar within the Sanctuary in the Heavens, mediated from the LORD of Being unto those in less degree of the like estate, and even unto the House of Israel in later ages. THEY WERE OF THE HOUSE OF IOSEPH.

THE
BRETHREN OF
THE HOUSE
OF I-O-SEPH

These children who were of such Immortal Knighthood, and who had attained to be Celestial Chemists, and even touched the threshold of Divine Alchemy, were, in a very special sense, the Brethren of Ioseph. They were the real brethren of Joseph, spoken of in the mythical allegory in the Old Scriptures, so generally thought of as actual outer history. They were to Him what, it is said, the Elders of Israel were to Moses. They were Tribal representatives who were in mediatorial service. Their spiritual heritage made them capable of receiving from Ioseph those things which the Great Love willed to communicate to them, even as it is said that Moses received from the Glorious One, and communicated unto the Elders of Israel. For, though all the Household of Israel stood in intimate relationship to the House of Ioseph, and through that relationship, to Ioseph Himself; yet the immediate members of His Household were, in a most intimate sense, His brethren.

The Children of the Cross will perceive the profundity of the truth lying within and beyond the symbol of the Celtic Cross, or Cross of the Immortals; and they will understand

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what its call is to-day unto everyone who once shared its Mystery in some degree of realization. They will know that by responding to that call and following the way upon which it throws its radiance, they will enter again into the blessed state of Celestial Chemists, full of the understanding which Divine Love gives, and the power with which that Love doth clothe its possessors.

And the members of the House of Ioseph may hear again, through this unveiling to them, a Voice calling unto them from out of the heart of the ages, and also from the high Realm whence this Message comes to them. For, through this Message unto them, the Voice that speaks through the midnight air of this world would fain awaken in them the consciousness of their high heritage, and unveil to them anew the glory with which they were all clothed.

THE
LUMINOUS
CROSS

And now we would say a word to those who are able to hear and understand concerning the Rosy Cross in its innermost aspects.

All power is from the Divine. Even a Soul that has grown into Immortal consciousness and ascended into the status of a Celestial Chemist, and become even as the Divine Alchemist, and attained to the status of being one of the Gods, knows well that all power is from the Ever Most Glorious ONE, the FATHER-MOTHER, the Sacred Mystery of all things, the Transcendent and Ineffable Effulgence of magnetic motion, the Arche and the Amen in the universe of Being. That power in its universality is made manifest also in its deputized embodiments. Therefore, howsoever a Soul grows in estate, and ascends the great altitudes, it is a deputy for God.

The Children of the Cross were all, in their various degrees, His deputies. They were Immortal Children. They had their ministries through those who represent the Great Love and Wisdom, and even these latter had their ministry from the Inner Heavens.

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The purpose of all ministry is attainment in those ministered unto. As these attain, their power increases. As consciousness deepens within them and their attributes grow stronger and their potencies become more expansive, the afflatus of God within them doth come upon them as garments of power. From stage to stage thus do they proceed inward and upward, until they become one with the Rosy Cross in its innermost significance. For that Cross is the Cross of Supreme Love in transcendent motion. And it makes its possessor a Celestial Chemist, and gives to the consciousness the knowledge and power of Divine Alchemy.

For that Cross in its magnetic motion is Elohistical. It is the Luminous Cross. In the higher degrees of the Rosy Cross, its motion is that of the Seven Spirits of God. It bears within itself the Mystery of all radiance, and the manifold glory of the Divine Love and Wisdom. It is the Cross wherein the ELOHIM express the Divine Mystery through an oligarchy of Seraphic Beings. The White Light is that which is poured through the Annunciator unto those who can receive of the sevenfoldness of the motion of the Divine Mystery to them. The Angel of the LORD speaks directly; but He also speaks of that Glorious ONE, unto each of the Archangels who act as transmitters for the ELOHIM.

Thus is the ministry expressed in that Luminous Cross made manifest through the operation of the Sacred Seven. These are named from the outermost sphere of the Divine World, inward to the Innermost Sphere:

Oriphiel	.	The Portals of GOD.
Anael	.	The Harmony of GOD.
Salamiel	.	The Spiral Motion of GOD.
Raphael	.	The Counsellor for GOD.
Zachariel	.	The Remembrance of GOD (Omniscience).
Michael	.	The Strength of GOD (Omnipotence.)
Uriel	.	The Fire of GOD.

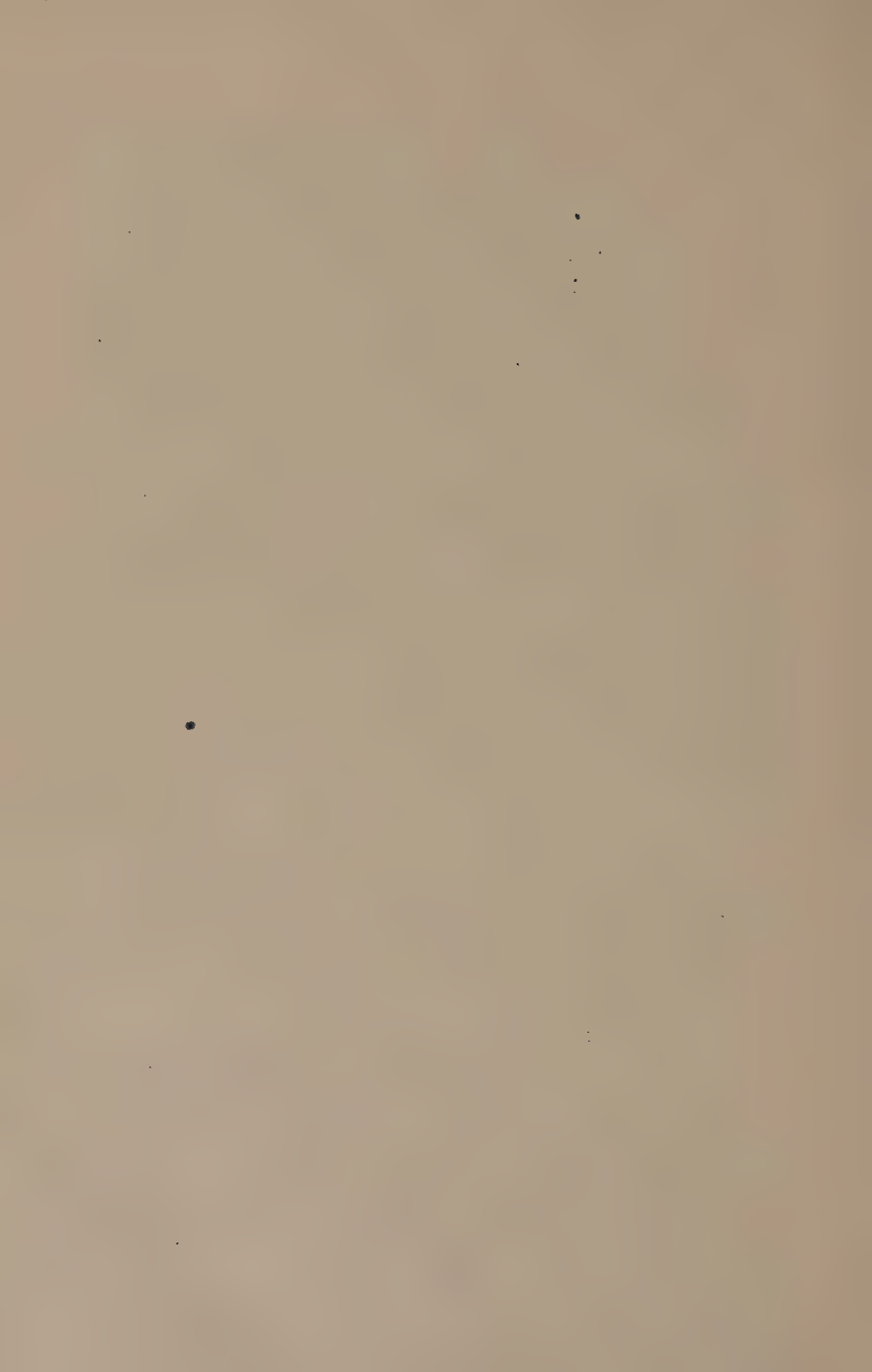
THE MESSENGER

These are all Mediators of the Divine Mystery in the Innermost Heavens, with their correspondence in the Innermost of the Soul.

The Immortal Children who have followed this unveiling thus far, will at any rate glimpse the glory of the sacred Mystery lying behind the Luminous Cross. They will once more, in some degree, recognize the splendour of HIM Who has ever been their LORD. And apprehending so much, they will be able also to cognize HIM in this Message, and to recognize the source whence it proceedeth unto them.

And those who can enter into the Realm of which the Message speaks so as to realize again in some measure its sublimity, transcendancy and divine potency, will hear the Voice from out the Fiery Rosy Cross calling them unto absolute consecration of their Being with all its divine attributes and marvellous potencies, in order that once more they may be in very deed vehicles for HIM in blessed mediatorial service, even as in the ancient times when the members of the House of Ioseph stood in consciousness in the Presence of HIM Who is ever the Luminous Cross.

THE DIVINE ADEPT



THE DIVINE ADEPT

THE PATH OF
THE DIVINE
ADEPT

Every degree of attainment is through endeavour and fitness.

The Human Soul attains by the process of expansion. But expansion can be accomplished only through the enrichment of all our magnetic centres, and the strengthening of our attributes.

It has been said that the path to the Divine is threefold. And it is remarkable that in all the great religions, a threefold path has been spoken of and taught.

Manifold, indeed, are the degrees upon the path that leads the Soul from its human childhood up into those states of consciousness wherein there is found Divine Realization. In such a Way of Life, the Soul moves through every degree that is represented in its magnetic centres; for the realization that comes within each degree is a Divine fulfilment of that of which the magnetic centre speaks. This is the true way for every Soul through all the aspects of the Human attainment unto the Angelic consciousness and Celestial status and the Great Realization.

But there are three great degrees, of which we would especially speak.

There is the Seeker.

There is the Finder.

And there is the Attainer.

THE
SEEKER

It hath been said, "Seek ye the Kingdom of GOD and HIS Righteousness, and all things shall be added unto you."

Here, seeking and finding and attaining are all implied.

All Souls who are awake in consciousness to spiritual motion and the reality of inner things, must of necessity seek. The

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endeavour may not be strenuous. It may not be even deeply earnest ; but nevertheless there is a tentative motion which bids the Soul seek that which it feels after, and, in some dim way, glimpses.

But the Divine Adept must needs seek with all the Being. Though there be many resting-places on the way, there can be no rest in such an one until that which is sought after is found. It is the first supremely necessary motion of the Soul towards the finding of that which is within the inner Sanctuary of its Being. The Soul has to trace its monastic steps through the nave and aisles of the Being, separated from the influences begotten of the motion of the Zeit-Geist, or world-spirit. And it must go alone. There is no eastern door open unto it into the Sanctuary until it has accomplished its rounds. On its way it may pause to look through the rood-screen that divides the great Temple of the outer from the Sanctuary, and get glimpses of the blessed things beyond that sacred gateway, to be found and attained unto.

TRUE

MONASTICISM

A true monasticism is this separateness from the influence of the Zeit-Geist of the age, rather than the retirement into an earthly institution. And the aloneness of the true monastic is not through separation from brethren, and the withdrawing of one's self from the activities of much needed ministry, merely to concentrate shut up within a religious house. It is rather an aloneness begotten of the ever deepening consciousness that comes to the Soul on the seeking path. And by the time it reaches that state wherein it may enter through the gates to Find, it will be most conscious of its separateness and aloneness in a world like this.

Purity of desire is absolutely necessary in such a monastic. This purity of desire is something more than purity of feeling. It is purity of motive and purpose. It is necessary to be thus pure, though it is not necessary, except within a certain degree of the Soul's great initiation, to be celibate. It is possible to

be celibate, as that term is understood in human speech, without being pure either in feeling or motive or purpose. It is possible to be pure in purpose and motive and feeling, and yet not be celibate.

Celibacy as proclaimed through the ages and represented in that proclamation by monastic institutions and conventicle homes, has not saved this world, even in the western civilizations, from its terrible mistake ; nor has it had the effect of redeeming the Church out of which such institutions grew. A perverted view of the living Truth, however plausible it may seem to be, and however apparently beautiful the garments are with which the claim arrays itself, is, in its own fashion, but another form of betrayal of the sacred Mystery hidden in the Soul itself,—creative, generative, formulative. The sin of this world in its individual aspect, is the negation of the Divine in man; and everything that contributes to the accentuation of such a negation, is of the sin itself. Every GOD bestowed power must be originally beautiful, full of divine potency, and having a motion exquisite in divine intent. Every capacity in man through which his Being doth become enriched, and can be enriched yet more fully, must be related to the Originator of his Being Who first gave him fashion and made him a centre of such marvellous potencies. The sin of this world has blinded the inner vision even of those great ones who should have known, and caused them to be caught in the maelstrom of opposing conditions until even such Souls have misinterpreted the Divine Love and Wisdom, and, consequently, misrepresented the Divine Purpose within a Soul, through a Soul, and for the ultimate exposition of HIMSELF within every one of His Children.

THE SEAT
AND REALM
OF PURITY

The true seeker will soon learn that purity is of the Heart first, in its intent; and then of the mind in its outlook; and then of the attributes and potencies in their uses. For it is in the purpose and motive

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and intent that all feeling and action have their true value. It is from within that these have their good or their evil. The beautiful purpose and noble intent and pure motive must, indeed, convey to the feeling that which is beautiful, and to the action that which is noble in intent. Within such action no hurt could be given to anyone, because of the purity of the direction within.

The seeker will, therefore, find that the path is an ever inward one, leading the Soul to the realm of a real psycho-analysis. But this will not be in the sense of an unhealthy self-reflection and introspection, but rather in the sense of contacting the realm of true judgement wherein the Soul learns to perceive and differentiate and separate. The seeker will find that to have a pure heart is to have a beautiful love that grows more and more in its depth and expansion, all the way finding within itself unexpected treasure.

This purity of heart as the central goal to be found and entered into in this degree, helps the Soul gradually to understand what is meant by being selfless in love and in life. For here the seeker will have acquired the knowledge that the Kingdom of God cannot be taken by force of mind in any of its adventurous pursuits ; that the Kingdom is for those alone who, in their heart, become like it. For the Kingdom of God is a Kingdom of Love ; and Love is ever like itself, pure, noble, majestic, lowly, accommodating, sacrificial.

To give up all, even as a seeker, unto the finding of the Kingdom, is a sacrifice sublime. But it is of great moment for the Soul.

THE
FINDER

In the path of its initiation, the Soul passes through many gates. These represent the minor degrees. It acquires knowledge as it comes to understand the manifestations of the Divine Love and Wisdom which are objective to itself; and that knowledge the Divine Adept will seek

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to turn into dynamic force for purposes of real, potent enrichment, by means of which he may climb to the heights of divine understanding. As a true seeker, he will not despise the true and the beautiful, the things that are lovely and exquisite in their breaths and harmonic in their motion, because they belong to the life objective. He will learn to value them in the same way in which he would value the inherent power of words as media through which to express his ideas. But, whilst valuing all such objective signs and symbols and wonders, he would know that in his seeking he had to get beyond the terms of them, and even beyond the realm of them. And so he turns to the world subjective. For it has been said unto him that the Kingdom of God is within.

Here the Divine Adept is faced with the questions :—

Of what nature is the Kingdom of God? If it is to be found within, in what realm of man's Being? Is it in the mind, which, surely, has power for far-reaching vision and administration and regnancy? Or, is it of the heart, the seat of deepest emotion, the centre of the magnetic streams of that emotion, the vehicle most sensitive and responsive to the great Love-Principle within us? Or, is it to be found within the Soul, in its superstructure, in the understanding of its substance, and the apprehension of the Mystery that makes its way through all the arterial and venous system of that inner Sanctuary, which is, verily, the Breath of God, the Lifestream of the Lamb?

In all these realms the Divine Adept will find, beyond his seeking, qualities and quantities associated with the Mystery of God in him. He will find within himself the three great degrees. These great degrees may be expressed in the terms, Obedience absolute and complete, perfect Illumination, and Divine Sacrifice.

Here he touches the realm of the Divine Mind in himself through the enrichment administered unto him in this finding

of GOD's Kingdom in its regnancy within his mind wherein there is beautiful lowliness and obedience to the Law of Divine Regnancy. Then he passes through his next great degree. He finds his way to the altar of initiatory obedience belonging to this realm. It is the realm of the heart. It is the Kingdom of Love. All through the first degree, the initiate must have been finding Love; but in the second degree it is found in the sense of realization. It is an initiation that demands of the Adept disrobement to an astonishing extent. As Love grows within the heart, the self becomes more and more changed. The Adept learns that whatsoever the powers for administration and regnancy and other attainments may have been, the potency of the realm of the heart is transcendently greater. And he learns also that to enter into the state in which that potency is found,—not simply as a vision wherein there is apprehension of it, but within its own realm wherein it enters into the Being and becomes part of the Being, building it up through the divine motion of the heart into the fashion of those who are the citizens of, and the children of, the Regnancy of Love,—he must needs lay down all the powers he has acquired in his great initiation through the mind.

For Love is ever lowly; the heart knows no pride where it dwells. Love is ever gentle; when Love fills all the Sanctuary of the heart, its gentleness is great. Its majesty is revealed in a tenderness that is exquisite in its beauty and grace; even as the mightiest potency of GOD is revealed in and expressed through HIS Sublime Gentleness. The Adept will find that Love, when once it is found, makes great demands upon the heart. Its claim is unto complete regnancy; and to be regnant, it must needs fill all the realm with its own living streams, until within that realm there can be no place for anything that is unlike itself.

For Love is the great changer, purifier, transmuter, exalter, transformer, transfigurer and glorifier of all things that may find

an entrance into its own realm as these come through the realm of the mind with its visions, its ambitions, its purposes its aims, its desires. So whatsoever the Soul brings to the altar of oblation for sacrifice, that through the blessed portals it may pass into the realization of this second degree, must be laid down in the spirit of perfect obedience and sweet willingness to have done to such powers what Love alone can do to them and with them. For to enter into the realm of the realization of Love in its supremacy and sublimity, its divinity, the Soul must give all things to Love, so great are its demands. And the Divine Adept, seeking unto the perfect finding, will be willing to lay down all things. He will be willing to be lowly, willing to be humble, willing to be gentle, willing to be non-self-regarding, even until the power of perfect selflessness is acquired.

Truly, though the way is straight, it is also narrow. Yet it is of the very nature of that separateness and aloneness in the Soul of which we have spoken. And whilst the Soul stands upon that pathway and moves along it and up to its altar and beyond, it might seem as if it had to sacrifice all it ever possessed until it was unclothed of its attributes and potencies and the riches which it had accumulated through the ages, and which have become endearments to itself, and to which it has clung.

Yet such experiences are not the reality, though they are real enough as apparent realities. As written of old time (though, unfortunately, translated with a very different meaning attached to it), the aphorism is true:

“Naked came I into this world, and thus do I depart from it.”

So is it true of the Soul's initiations. For it is of such that very passage speaks with a divine significance. The Soul must be willing to be unclothed unto the uttermost. Only thus can it regain the consciousness of its divine inheritance and the realization of its Godlike estate. For, whilst the Kingdom of

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GOD is within, the Kingdom of Divine Potency and Love and Love's Regnancy; and though the Divine Adept moves through the aisles and galleries of his inner Being towards the place of the Finding, he only finds through disrobing, and even through the putting off of the shoes from his feet, as he approaches the realm of the great Vision and transcendent Realization. For, as the Adept acquires the power to Love, even until Love's Regnancy fills all the realm of his Being, so will he desire to lay all his Being sacrificially in Love before the Blessed ONE, giving back the Life he holds, that in the Divine it may acquire yet greater enrichment.

Therefore, when the Divine Adept finds Love in the fulness of its regnancy, in the splendour of its potency, in the richness of its streams and its giving, he knows. He knows divinely what Love is. Yet he will not be proudly conscious of such things in any merely personal way. He will always be a lowly child of the FATHER-MOTHER.

He will be pure in his motive.

He will be noble in his purpose.

He will be gentle in his motion.

He will be tender in his address.

He will be potent in his loving.

He will be majestic in his selflessness.

He will be as if he were ambitionless, seeking nothing for himself; yet moved by those very potencies within him to that divinest of all ambitions,—to be so clothed with divine nobility that the splendour of GOD may shine through his lowliest ministries, even as through the greatest; and that the glory of that splendour may be ever only of the FATHER-MOTHER in him, from the FATHER-MOTHER unto him, and for the FATHER-MOTHER in Whom his Life begins and completes the full circle of conscious Sonship.

THE MESSENGER

THE
ATTAINER

From all that has preceded, it would seem as if the Soul had nothing more to strive after and attain. The greatness of the first flush of the joy begotten of the vision inborn upon the magnetic streams of Love, will seem to clothe the Soul with such a fulness of power for service, as well as illumination, that it would appear as if the end had been gained. But to be a Son of GOD in estate such as is implied in the Finding of the Kingdom of GOD within, gathers up into itself a yet greater measure of the Mystery of Divine Love and Wisdom. For, after the crowning of the high illumination of the mind, which is GOD's gift to the Soul, with the crown fashioned by the most precious spikenard of the Divine Love that has been poured into the chalice of the heart, the Adept finds himself before the high altar. On that altar he will glimpse, at first dimly, and then behold with ever increasing vision, the secret Golden Candlestick with its seven Lamps lit, wherein burns the mysterious essence named the Oil of GOD in the fashion of the most Sacred Flame. And he will come to know that the Flame within each lamp is a Divine Arc of the sacred Mystery of the Spirit ; and also that the degree of the revelation of the Arc or Sacred Flame of each lamp, is according to the measured capacity of the Adept ; and he will learn that as he takes in the Mystery unto the understanding of it, each lamp's Flame becomes more and more luminous, till that which at first was but dimly apprehended, becomes a splendour of Light ineffable and unutterable ; and he will understand how GOD's Sevenfold Spirit expressed as the ELOHIM, ministers before the FATHER-MOTHER and from the FATHER-MOTHER unto himself, and unto all who become in their state Sons of GOD.

Upon that altar also he will behold the Sacred Host of GOD. Of that Host the ELOHIM speak. From that Host they proceed. It is the Divine Mystery within the Soul's Sanctuary of Being before which the Adept will wish to adore. For he will know it is the Real Presence of his LORD.

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With that Host he will also behold that sacred Mystery known as the Heart of GOD, the Chalice which holds the most precious unguent of the Divine Mystery of Love. These together speak of GOD's Mass. What they are within the Being in its Principle, in the Glory of its Sanctuary, in its fashion and attributes in an individualistic sense, they are in the Heavens in the cosmic sense ; and they speak of the giving of the Great Love sacrificially. They are of the Eternal Mystery Whose motion is perpetual and glorious, giving of itself in creative act, in generative processes, in Cherubic and Seraphic spiral motion for fashioning and sublimest manifestation in exquisite embodiment.

And as the door within the Being of the Adept opens more and more, so that in consciousness he is able to take of those things revealed to him and unveiled to him, and to drink in of the magnetic streams and become one with them in their motion, the sublimest realization of a Son of GOD becomes the gift of GOD to the Adept who has sought unto the finding of so sublime a Mystery. For there and then he will know the meaning of Divine Sacrifice, of absolute giving, of true disrobement.

And if he would share the sublimity of the ministry, he will know that he must give himself absolutely, not only unto the Divine, but also for the Divine Service, howsoe'er, whatsoe'er, and wheresoe'er that service may be.

THE SUPERSTRUCTURE OF MAN

THE SUPERSTRUCTURE OF MAN

THE MYSTERY OF MAN It has been said that if man understood himself, he would know GOD. Such is a general statement of a truth stupendous in nature, and reaching beyond the measure of human mind comprehension.

If man understood himself thoroughly, he would be familiar with the nature and constitution of all Souls upon this world. He would also understand the world on whose planes he moves and lives and ministers. He would, in great part, be able to enter into the Mystery of the Planet's nature and constitution; to understand its manifold motions; to peer into the very heart of its energies which are made manifest in formulated embodiments. And in such an hour of divine penetration, he would see the glory of the perfect fashion of the Planet, and know that it was not always as he finds it to-day.

And in the vision that would come to him, he would recognize the great similarity between the inner formation of the Planetary constitution and powers and attributes, and the formation of himself. And he would recognize, in the truest sense, the marvellous correspondence between the Planetary macrocosm and his own Human microcosm.

Nay, more. If he understood himself, and came into this perceptive vision and conscious realization of the cosmos as it related to the Planetary constitution, he would then be able to ascend through the Spheres, to learn, to cognize, and even to recognize, in the case of an advanced Soul, that the Mystery lying in the foundation of his own constitution and which he finds repeated in the Planetary constitution, obtains throughout the Celestial Spheres.

*A VOYAGE
INTO THE
CELESTIAL
REALMS*

In this way he would recognize the oneness of all manifested embodiments of Divine Thought and Motion and Ministry. He would know,

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because the Gods would have taught him, that glorious solar embodiments are but majestic and, in a comparative sense, infinite expositions of the one great Mystery of Being of which he himself is a blessed and most exquisitely beautiful microcosmic embodiment. And amidst those Realms where he contacted such glorious expositions of the Divine Mystery of Substance and Breath, and Breath as Spirit, he would witness, even in constellary formation, the like glorious fashion found in each embodiment, of which he himself is a microcosmic miniature.

And in this latter vision he would not only learn the manifoldness of the Divine Thought in expression of form and motion, but he would acquire that intimate knowledge of the Divine Presence in those Spheres which would show to him the real meaning lying behind numerical value in relation to mass, and geometrical formation in relation to balance. And he would behold a universe replete with the most exquisite exhibitions of the Divine Thought and Purpose expressed in the embodiments, all of them distinctive, yet all expressing the one Mystery; each one having its own degree of embodiment, yet illustrating the Eternal Mystery; each one having its own distinctive motion, yet the movements of all making up one sublime and glorious whole, which we might name Celestial Symphony.

And, witnessing these things, and understanding them in the measure in which his Being had entered the Realms of high realization, he would know the Presence Who moves through them all, Who dwells in them all, of Whom they are all expositions, concerning Whom they testify in their formation, their motion, their ministry. And realizing that Presence in such cosmic degree, he would know the meaning of the Divine World, and realize something of the Mystery of Eternal Being, that Mystery we name our FATHER-MOTHER, Immutable and Incomprehensible (in any mental sense), yet in His Transcendancy so Immanent that the Soul can know HIM and name HIM LORD OF ALL BEING.

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THE SPIRAL MYSTERY WITHIN MAN

And such an one entering into and passing through those Spheres and reaching the Divine World vision, as we have indicated, becomes so much one with that Mystery that whatsoever the man may be in the personal manifestation, or in the individuate exposition as to environment and ministry, in his Being he is one absolutely with the FATHER-MOTHER, going out no more from that consciousness, nor from such a vision, nor from such a fellowship with the Gods, and the realization of GOD, unless it were asked of him for some purpose in a ministry of mediation.

To know one's self thus is, indeed, to know GOD. Such a knowledge of the Divine Mystery could be the Soul's inheritance, only because within man there is the Presence of the Mystery.

Here then we have, as in a sacred casket in the minutest but most exquisitely perfect miniature, the Mystery of GOD, the Fashion of the universe, the Solar embodiment, the Planetary constitution; because, within that sacred casket of the Mystery of a Human Soul, there is that same spiral, having like attributes, corresponding potencies, similar in fashion, with kindred motion, with even the same magnetic mystery we name the poles, which we find in all planetary and solar embodiment.

For man is built up in divine fashion; so that, in a spiritual and divine sense, the Mystery lying behind celestial geometrical formation and numerical constitution, finds expression in him. And in the perfect man there is the perfect divine form, with the attributes so placed that they may be said to take divine geometrical formation, and to be so balanced as to their magnetic power and mass that they make up in him the Divine Mystery number. And this is true of every Soul, though each one is distinctive,—even as the flowers are upon the same tree, and as the different trees of the same order, differ one from another.

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FUNCTIONING IN THE DIVINE REALMS

This wonderful Spiral of Being enables man to receive from all the Realms, and, in due course, to function upon them all. For these qualities belong to him in his divinity, and are of his divine fashion, and are not dependent upon the outer form which he has to assume in his manifestation upon this world. For the form assumed for the purposes of manifestation, has to correspond with the Realm where the manifestation takes place. But every body for vehicle of manifestation, which holds the Mystery or Casket of Being, must correspond with the inner attributes. It must express the Divine Spiral. It must be in the fashion in which that Spiral can have its operation within, and through which it can have its perfect, divine motion.

In this way does it come to pass that the human body takes the fashion of the Inner Spiral, in so far as such may be expressed on these planes. And herein is found the explanation of the mystery with which material science is confronted in relation to generation and forms. For, however much alike embryos may be up to certain data, from such data the great change takes place in the gradual elevation in state of the form, until it becomes even as the human form, with all the wonderful attributes of such a vehicle, in the man or in the woman.

MAN'S HUMAN DIVINE FASHION

And now it might serve a great purpose in helping Souls to understand their inner fashion and the glory of it, if it were shown how that inner, divine superstructure found its expression in the superstructure of the body. And it might raise in the vision of those who may be able to understand, the dignity of that wonderful form which, alas, through great ages, owing to the darkness that has prevailed, has suffered grave indignities till nearly all its attributes have in some measure been stricken. For the Mystery of the Human Soul in its fashion, is marvellously revealed in the physical superstructure. There is hidden in the casket of the body, the

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sacred Mystery of the Divine Standard. It contains the correspondence of that Golden Candlestick which bears engraven upon itself, the Sacred Name of that One named His Angel.

And that Golden Candlestick is sevenfold, like the Seven-branched Golden Candlestick named in ancient symbolism. That Standard, even on these planes, emerges from the threshold of Divine Mystery, and rises into it.

And each branch of that Elohistie embodiment is a conduit through which divine nourishment is given, and by means of which the Soul expresses itself on these planes.

And, connecting all the seven branches with the Standard itself, and joining them together, are the Two Witnesses.

These latter have to do with functioning. By means of their operation, the Soul can function upon these outer planes of this world, and contact the Inner Realms as well.

THE HUMAN VERTEBRÆ The Mystery of the human spinal cord is infinitely greater than anything that could be discovered anatomically.

And the motion of the Witnesses in their ministry through the spinal column is of a nature and quality far beyond the ken of an outward physiology.

That Standard, with its spiral branches and its living witnesses, is most intimately related to the whole functioning of the Inner Being; and, in its constitution, is not merely physical, but is really of spiritual substance.

And all the parts of the body, every one of which is sacred, are intimately associated with the inner bodies, and even with the Divine Self who is, in Principle, miniature of the Eternal Mystery.

Each part has a wonderful correspondence, the arms and

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hands, the legs and feet, the right side and the left, the eyes and ears and nostrils, the mouth and throat, and what are termed the lungs, and the heart, and the members of the lumbar which are associated with the liver; the diaphragm, the navel or solar centre, and all the abdominal parts, including the generative organs and powers in the man and in the woman, all of which are most wonderful in their true form and ministry when understood divinely.

MAN'S DIVINE ARTERIAL SYSTEM

It will help the reader to understand many things associated with the marvellous constitution of man, if we look at the divine arterial system within him. It may be that most who read these words will be familiar with the teachings of physiology on the arterial system of the body. It may be unknown to some that that which takes place in the body in relation to the lifestream we name the blood, is but an outer correspondence of a similar process that goes on in every one of man's vehicles, of which he has many. Even from the physiologist's standpoint, the arterial processes in a human body are wonderful. Indeed, even the physiologist is face to face with a great mystery. That lifestream we name the blood, contains vital elements without which no one could function upon these planes. Those elements are formulated into what are named cells, and the cells circulate through the body in the lifestream. It is known that their number is vast. It is even stated that they amount to billions. Up to a certain point they have the power of self propagation. Their ministry is to nourish all the parts of the body, flowing through the arterial and venous system, even unto the minutest capillary for that purpose.

To be able to visualize the human body with this most glorious lifestream passing from the body's fountain through all the greater channels and the lesser, even to the least, and returning, having accomplished in its passage the ministry of enriching the various parts, making up for what is called (but

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wrongly so) waste, which is really expended energy, is to see the most marvellous picture of divine formation, motion, purpose, in the embodiment we name the human body.

That lifestream is affected by man's thought, his feeling, his desire, his outlook, his activity, his purpose, and his emotion. And it will be recognized that these do not belong to the body as such, but to some other part of man than his outer vehicle. How do these states come within him if they are not the resultants of the motion of other lifestreams? Man has many kingdoms within himself. In his body he has the kingdom of the human expression; but in his mind he has a kingdom which, whilst essentially human in its direction, is, nevertheless, of the nature of the Divine. He has that within him which enables him to think, to relate, to correlate, to look out, to look down, to look up, and to look within. Even the cells of his body are so fashioned that they can receive impressions from that kingdom of his thought.

Now, the body has a vehicle within it adapted for the expression of that which is termed the kingdom of man's mind. Physiologically it is spoken of as the brain. Certain mental scientists, as well as the physiologists, would divide the brain up into sections. These are really compartments, and are receivers, and, as such, are vehicles through which the man can look out upon the world, and look down through its kingdoms. But when he looks up and within himself, he seems to withdraw, in part, from such vehicles of functioning. Now that which functions through the brain is his mental body; and it has fashion. It has its own arterial system, composed of exquisitely refined elements, sensitive to vibrations, capable of magnetic action and of thought-creating activity. In this way there take place formulations; and these latter become ideas. But that wonderful body we have named the mental, is affected from another kingdom, in those Souls very especially who are seeking to understand life and to express it beautifully. For the

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arterial system of the mental body, which is largely composed of magnetic streams, is dependent upon yet another body, which is the true Ætheric.

THE ÆTHERIC BODY

Now, this latter body has a most marvellous arterial system, composed as it is of the elements of Divine Ætheria. It is essentially a spiritual body, built up of those living cells found in the Divine Ætheria, out of which a Human Soul is fashioned, and, through the polarization of which, it receives its consciousness. For if it be true, as science affirms, and we know that it is true, that every cell in the human body flowing within the lifestream, has latent consciousness and memory, what shall we say concerning those cells by means of which the Ætheric body is nourished, built up, as they move through that body carried by the magnetic streams by means of the arteries, the lesser arteries, the veins and the capillaries of that wonderful body?

And here we get to a realm where man's real consciousness is operative; that consciousness which makes itself manifest in such high degree through his mental body, and, by the operation of which, the consciousness latent within all the cells of his outer body is upgathered and polarized, till he feels as if that sublime Mystery of consciousness belonged even to his outer body.

This marvellous Ætheric body is what might be termed his permanent, spiritual body. It is the real medium through which vitalization is imparted to the mental, astral, and outer bodies. These latter belong to his persona. In a redeemed state, and when what is known as the Regeneration takes place, all the vital elements which have been poured forth into the mental, and through it, into the astral, and, through it, into the outer body, can, at will, be indrawn; for these belong to the things that are permanent and eternal. In this way, in the Regeneration, the mental body and the astral body are transmuted in their elements and substances and lifestreams,

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and are raised into the status of the Ætheric body, and are atoned, or made one with it. It thus comes to pass that when a regenerate life is withdrawn from these outer planes, all those elements and substances are indrawn, and only the outer garment of the vehicle, named the physical body, is put off.

THE TEMPLE OF THE MYSTERY

And now we will look at yet another body,—it is that of the Temple, of which the Ætheric body is the atmosphere. There is a sense in which it might be compared to the pericardium, or exquisitely beautiful sheath, which holds the heart and protects it. In that body, or living Temple, are found those Divine Essences, the polarization of which gives to man a consciousness whose motion relates him, first, to the lower Spiritual World we name the true Human; then to the higher Spiritual World we name the Angelic; and then, through the growth of that consciousness by means of expansion and deepening and power of ascension, to the Celestial Realms, or Spheres of the Gods ; and then to the Realm we name the Divine, the seat of the great Mystery Who is to us LORD of our Being, and our FATHER-MOTHER, Creator, Fashioner and Perfecter.

That body, or living Temple, is the treasure-house of all the potencies which we relate to the Divine Mystery, and which, through the motion of the Divine Breath within the Being, builds up that wonderful body, until, in its substance and elements and essences, it is even Divine in fashion, and is able to endure the play of the magnetic radiations which proceed from the Divine LORD as HE comes, through an ever increasing conscious realization, to fill the Being.

AS WITHIN SO IS IT IN THE WITHOUT

That body is called the Soul. It is fashioned out of the most exquisite elements, such as may be found in the translucent and transparent gems of the first water. All the Being's attributes are placed within it, even those attributes which become the most obvious on the outer planes as expressed through the outer

body. For every member of the outer body has an astral correspondence, and a mental correspondence, and, of course, an ætheric correspondence. For they even take their fashion as the result of the motion of the inner potencies and magnetic streams which convey to and through the bodies, even to the outer, the fashion of the various parts. :

Thus it will be seen that even the generation and fashioning of a human body, in an unfallen world, and, therefore, amid perfect conditions, is a Divine Creation, and that all the parts of the body are sacred, even those parts considered uncomely and lacking in sacredness. For, in a perfect body, there is nothing that does not bear the impress of the Divine Idea ; no part that is there as a violation of that Idea, or as a useless adjunct. Because of this very Mystery running through all the vehicles of man, from the central Temple to the outermost, the real mystical writers of ancient times who sensed the blessed truth, were able to receive and to set forth the sacredness, the beauty, the glory, the loveliness of the human form,—as in the true and uncorrupted Song of Solomon.

Now in the Soul we find all these attributes,—the power of divine thought, of divine vision, of divine hearing, of divine sensing, of divine taste, of divine feeling. There is also the correspondence to the Divine Heart, or the Soul's fountain of the Divine Lifestream. For that Lifestream fills the Soul's Divine Heart, giving to it the dual motion, centrifugal and centripetal, of the systole and diastole. And through the Life thus given, all the vehicles are affected, and in a regenerate life, all the vehicles derive their power from this Divine Heart. That is the reason why regenerate Souls cannot live upon these planes without the consciousness operating in them in high degree of the Most Blessed Presence with them.

It is thus the Human Soul as a Divine Temple is fashioned until it becomes, even for the LORD of Being, a glorious body for His dwelling in.

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THE MYSTERY OF THE BREATH

Nor is the Soul as a living Temple and divine body the possessor of the Divine Heart only, but it also has within itself the correspondences to the receptacles of the Breath. For it must also breathe within its own realm, receiving of the Divine Oxygen which, in that realm, is the vitalizing, Divine, Mystery Breath. By the power of this Breath the Soul has divine, organic motion, and there is kindled within its lamp the Sacred Flame.

The Soul's action in breathing cannot be expressed in human terms. Though we might use mystical signs, they would signify nothing where the Mystery was not realized. But in the lower degrees of that motion we may speak of it as divine aspiration. This can be understood by most readers. And those who feel deeply as the result of thinking highly, and whose yearning borders on the divine, will recognize that when they aspire intensely, the motion of the Ætheric, or emotional, and the mental and the outer bodies, is affected. And within the Soul's Temple, or divine body, there is the correspondence to the transmutory organs of the outer body as represented in all the members of the lumbar department, whose chiefs are the liver and the spleen. For, in the inner body which we speak of as the Soul, there goes on the process of reception and assimilation, transmutation and absorption of the yet more refined and higher elements of the Eternal Mystery.

Through this wonderful, continuous, spiritual process, the circulatory system is nourished, and the living Temple built up more and more into divine fashion, as its essences become more intensely polarized, its elements more refined, and its substances grow more susceptible in their receptivity and their responsiveness to the Divine Lifestream.

And those wonderful attributes by means of which the Soul sees and hears, senses, tastes and feels,—the real senses of the Being,—give to it the power to see in the Inner Realms,

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to hear the intonations of those Realms expressed as the Voice of GOD, and the Voice of Many Waters, the Voice of His Angel, the Voice of the Seven Thunders; and also the power of inhalation of the Breaths, and the sensing of them unto the understanding more and more of the Divine Mystery; and then, through this, the appropriation expressed as tasting of the Divine Body or Substance of Eternal Life, by means of which the Being is made so much one with the Divine that the Soul feels like the Divine, and touches even as the Divine, and for the Divine.

*THE GOLDEN
BOWL UPON
THE STANDARD*

Now these glorious attributes are crowned by one yet more wonderful. It is the Golden Bowl that rests upon the Standard, which has its correspondence in the Ætheric body, and even into the mental and the outer bodies. In the latter it is oftentimes named the pineal gland.

In the Soul system, that Golden Bowl is the divine receiver, and the divine distributor unto all the system of the Being. The Bowl is full of the Mystery of GOD. Through it the Soul's fountain is filled, and the whole arterial system kept in perfect motion. It is here that the Soul finds itself in the innermost Sanctuary of Being, overshadowed by the Cloud of His Radiance Who is the LORD of Being.

*THE SOUL'S
CREATIVE
POTENCY*

Such is the Soul as a Divine Body. It is the living Temple of the LORD of Being, in its fashion, in its potencies, in its motion.

And out from the heart of such potencies and motion, it has the power to create for the Divine when it has attained the status we here unveil.

It also has a magnetic centre by which it can polarize and equilibrate within any realm whither it may be sent from the Divine and by the Divine. That magnetic centre has its correspondence also in the Ætheric body, and through to the outer

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body. In the outer body it is named the solar plexus. It is the centre of contact. The Mystery of it is so marvellous that even as we find it in the outer body, so is it in the Soul. For the Soul's generative and creative acts are directed through and controlled magnetically by this wondrous centre. In such a perfect state it can be readily recognized how everything purposed and accomplished would be after the manner of the Soul's true desire and motion, and, therefore, beautiful in every respect. And it will also be easily apprehended how different would be the exposition of the Soul's supreme desire and divine motion if that desire had to be realized amidst fallen conditions, and its motion expressed through elements in an impure state; and how the Soul would suffer in and through such creative processes amidst conditions inimical to the perfect exposition of its divine motion and purpose.

CREATIONS IN THE ANGELIC WORLD

From this it may be gathered, by inference, that the generative powers which in their expression come through even into the outer vehicle, and endow man with a dignity he does not yet realize, and a creative energy and purpose he is yet far from understanding, are of the most sacred nature in the man and in the woman, the one being the complement of the other.

Here I might say that though it has been stated that in the Higher Realms there is neither male nor female, masculine nor feminine, yet such a statement is only to be understood in the human sense. For, whilst the Soul has within itself the potencies expressed in both masculine and feminine, which are made manifest through the centrifugal and centripetal poles, yet, for purposes of ministry, Souls assume the masculine or the feminine mode.

For, even in that high soulic realm there are creations, generations, formulations of beautiful embodiments. For what is termed the evolution of life, and especially Soul-life, is not

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dependent upon the states of Divine Ætheria represented in what is known as the substances and matter of a world like this. In the exposition of the Divine Mystery in the many various realms of embodiment, there are to be found manifold avenues through which the evolutionary process expresses itself, and innumerable degrees of the embodiment of that evolutionary motion.

Even as the origin of life is not to be found in matter, as it has been named ; nor the beginnings of Soul-life to be discovered in the substances and elements of the earth ; so is it all through the realms where creative acts take place. Life, real Life, Soul-Life, has its beginning in unfallen substance. And that substance, in the manifold degrees of divine elemental states, pervades all the realms.

This will help the reader to understand that all the embodiments and representatives of the Mystery of the FATHER-MOTHER, have not passed along the path of an earth evolution ; that there are Angels and Archangels and Supernal Beings in highest estate who have known, in the way of their growth, evolution and attainment, only the Spiritual of the Inner Realms and the Celestial. There are such things as staral evolutions (in our system we would name them solar), as well as planetary evolutions such as this earth witnessed great ages ago.

Here we might call the attention to this glorious truth of those Sons of GOD who were sent to this world to minister. They have ever been strangers and pilgrims in this world, because they have not belonged to it, even in its unfallen days ; and they have had the inborn consciousness which ages of travail have failed to obliterate entirely, that their real home was elsewhere than here. They must have glimmering memories of the far away ages when they dwelt within the Realms of Angelic ministry as children of Love and Wisdom and Light. And unto them the whole manner of scientific and philosophic interpretation of the evolution of life upon this world, must

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seem a strange exposition of divine motion and purpose ; because they inherently know what was the true way of growth and evolution in the unfallen days.

THE SEVENFOLD OCTAVE

There are other attributes in the fashion of the Soul which reveal the richness of its Divine Mystery. Its Standard is full of magnetic centres, and these hold its planes magnetically. Through these centres also doth the Soul operate through its planes, giving them inward and outward motion, and upward and downward motion. These glorious centres are so inter-related that they can all move in harmony ; and each one is manifold. These centres are seven. They represent the seven octaves. For each centre represents an octave. From centre to centre there are expressed the seven full tones, and the forty-ninth tone emerges in the completion of the seventh octave, wherein the Soul knows the jubilate of the Divine Mystery, when such an one has realized all that has preceded. Nay, so wonderful is that superstructure, that even what we term on the outer planes the semitones, are represented ; and each centre thus expresses the number twelve. And as we pass from one centre to the other, numbering on the way, we meet that mysterious number of thirteen. So that the whole Standard is expressed by seven perfect sevens, and also seven perfect twelves, the last centre making eighty-five, of tone and semi-tone. And herein we have, following the law of the evolution of numbers, a repetition of the thirteen, which is the sign of Divine Christhood.

It might help some readers to understand more readily this sublime Mystery, if it were pointed out to them that the spinal column has seven such octaves. For it has seven magnetic centres ; beginning from the lower, we name the sacral, the lumbar, the solar, the cardiac, the cervical, the medulla, and the pineal. And each of those centres has six sub-centres, making seven, and the unifying power of each of the sub-centres

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makes up the semitone. So that the spinal column from the ultimate or bottom of the spine, to the cup or pineal, represents a procession of seven arcs or main magnetic centres, each one covering as it passes from one to the other, the full octave, including the semitone.

Now it is remarkable that there is one note of an octave that will specially affect the inner life. It may be on the lower, or middle, or the upper octave. But every Soul responds to what might be called its own Tone ; and that Tone, according to the octave, also represents the colour of its Ray. When a Soul is perfected, it responds to all the tones with their light and shade ; and because it has the power to do this, it likewise responds to all the true colours, whilst retaining its own glorious tincture and magnetic status.

And such a combination in a Human Soul's structure, enables it to respond to the expression of colour and tone upon every Sphere wheresoever it goes. For music on the outer planes, when divinely inspired, is the intonation produced by vibration; and it is the outer expression of those things which are essentially soulic, Celestial and Divine. And thus a perfected Soul is in itself a Divine Symphony produced through the combination of all its motions, even as it is the glorious instrument from which the Symphony proceeds as an organ of marvellous potency and divine embodiment.

May this glimpse into the Inner Realms of a Soul's fashion bring joy back to the Sons of GOD. And may the veil which has been so long closed to them, once more be parted that they may not only glimpse into the beyond of it, but enter through the portals, that the transcendent realizations they knew in ancient times in the Heavens and upon the unfallen earth, may once more become their sacred heritage.

Unto the Ever Blessed ONE be the glory which will assuredly issue from those who once knew HIM, as they glimpse once

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more, and proceed to realize again, His Glorious Presence. And may the full resultant for them be the entrance into the Divine Inheritance expressed in a blessed Christ realization and manifestation.

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O Ever Blessed One! Thy servant would praise Thee with his whole Being, and bless Thee within the Sanctuary.

All my reins are in Thee; Thou hast brought me forth out of the womb wherein I was fashioned.

I am wonderfully made through Thy goodness and Thy wisdom; Thy working is marvellous, as my soul now knoweth well.

The substance of my Being was not hid from Thee in the process of my fashioning; for in secret didst Thou form me within the lowly estates.

Thou didst behold within the Secret Place how I was being formed; for in the Book of Life were all my members found even before they had appeared.

Thou hast made me in the likeness of Thy Countenance and fashioned me within, that the expression of Thy Holy Love may be found in all my ways.

Oh, how wonderful are all Thy works, and how glorious are Thy ways! Who can understand Thee in Thy Paths unless Thou revealest it unto him?

Glorious things shall be spoken of Thee when Thy children know Thy Name; they will speak of Thy wonderful works and of Thy marvellous doings.

SOME TERMS EXPLAINED

THE MYSTERY OF BEING Many find the term "Being" difficult to understand. In the first place it is spelt the same as the present participle of the verb *to be* in our tongue ; and then in the Teachings it is used along with Spirit, and Soul, and Life.

It is not usual to speak of the Being of a Human Soul, though we do speak of the Infinite Mystery we name the FATHER-MOTHER as the DIVINE BEING. When the latter term is predicated of the Divine LORD, naturally the human mind thinks of an individual after the human manner of designating persons and individuals. But when we speak of the DIVINE BEING in the Inner World of our own consciousness, though we think of a Presence, and feel that Presence, and even realize that Presence, yet we know that that ONE is not a person nor any individual after the human concept.

In the Divine World there are embodiments of the Mystery of BEING, the highest of which is the glorious ADONAI. All the embodiments, with the exception of ADONAI, are individuate, however high in estate. They are glorious concrete expressions of the Eternal Mystery. They are Beings through whom the Eternal Mystery finds transcendent expression.

Now the term "Being" gathers up into itself the qualities which are expressed in the terms Life, Soul, Spirit.

THE NATURE OF LIFE "Life," Zōë, is the concrete exposition of the hidden motions of BEING in a Soul, and is known empirically. Divine Life is that which the Soul realizes and makes manifest. It is a magnetic Principle. And it is the vehicle through which Being manifests as Divine Consciousness.

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THE PSYCHE OF BEING

The term "Soul" or Psyche, relates to the Temple of the individuate Being. It has its superstructure and fashion, chambers and galleries, like an earthly temple. The glory of the Soul is a resultant of the motions of the Eternal ONE as the mysterious Breath named by us "SPIRIT." The Light within the Soul is dependent on the degree and quality of that motion. A Living Soul means, one who breathes in unison with the Divine Mystery.

THE MYSTERY OF THE SPIRIT

The Sacred Breath is the "SPIRIT," Pneuma, whose motion in the Soul doth make it *living*. This Pneumatic motion makes it vibrant in its substance and all its elements and attributes. And it is of the most sacred unveiled Mystery of GOD, known unto none but those who are dwellers within the Innermost Realms.

The Presence of the Pneuma within the Soul, relates it to that Eternal Mystery. From that Presence the Soul derives its Being; and the measure of its consciousness is the measure of its realization of BEING.

For BEING, as distinguished from SPIRIT, and SOUL, and LIFE, is the resultant of the Divine Equation within it; and the Soul's signs, and its number-values, indicate the degree of the Divine Spirit-motion within.

BEING is of the Divine Omniscience.

Omniscience is the result of Omnipotency.

The Divine Omnipotency and Omniscience fill all things.

They therefore interpenetrate all those Essences and Elements out of which all things have become, and of which they are manifestations.

Those Elements and Essences are in a state of BEING.

The SPIRIT, named the Sacred Breath, pervades them.

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They are of the Eternities, and are partakers of, what we must needs name for lack of other terms, Eternal Consciousness.

Now, when a Human Soul is being fashioned, its substance and attributes are built up out of those Elements and Essences. These latter are set in motion by the Sacred Breath in a state and degree of accommodation commensurate with the value of the creation.

Thus the Human Soul from its inception, partakes of the Mystery of GOD as expressed in those Elements and Essences. And since these have within themselves the qualities of Omnipotence and Omniscience, the Human Soul receives those qualities according to its status and degree.

Thus the quality of BEING is always within it. When it reaches through growth and evolutionary acts, a certain status wherein it is overshadowed by the Divine World, the quality of BEING within it becomes a consciousness by means of which it senses the Spiritual and Divine Worlds, and comes to recognize within itself the urge to seek contact with those Worlds, even unto the perfect realization of all that they stand for.

Thus, BEING, as distinguished from SOUL, and SPIRIT, is that consciousness ever inherent in the Soul, which becomes at once the realization of and light from the Divine Mystery within the Sanctuary. And such consciousness relating the Soul to the Divine Mystery of Omnipotency and Omniscency, making it inherently a partaker of these glorious Divine qualities, is the resultant of the motion of the Sacred Breath through the Elements and Essences whose presence speak of GOD within the Soul.

It will thus be seen that the quality of BEING is not dependent upon outer values, but alone upon inner realization; and it is because of this Divine quality in the Human Soul that the individual can attain unto the true Spiritual Realms, and pass

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through the whole of the Angelic Realms, acquiring power in attribute to embody the Angelic life in every aspect of it, and ascend in state even until it can stand before the Gods (those high embodiments of Divine BEING which make up the Celestial Universe), and even move across the threshold of the Divine World, full of the consciousness of that most Sacred Mystery out of Whose Omnipotent and Omniscient Elements and Essences the Soul found its life, fashion and potency.

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THE FOUR ELEMENTS

All things in the world are divided scientifically and metaphysically into four great elements. These are enumerated as the earth, the air, water and fire. Now in each of these there are elements common to them all. And the differentiation is more to express the difference between the elements as solidified, which we name the Earth, and those elements which are in a gaseous state in the atmosphere or in superfine liquid form which we call the Air ; also those which are liquid but sufficiently dense to be seen and touched, as in Water; and then a presentation of elements under the symbol of Fire.

THE ELEMENTS OF THE EARTH

The Earth is considered to be practically a solid body. To accomplish the making of it as such, all the elements of which it is composed must, to a greater or less degree, have been solidified. Solidification as witnessed upon many parts of the Earth, expresses a descent from an original status.

The Earth itself contains many elements, and of itself it cannot be correctly thought of as an element. Many of the elements composing its solidified outer planes are found in a liquefied form in its Atmosphere.

In its original status the elements expressed under the term

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Earth, were volatile. That did not mean that they were insubstantial; but it did mean that they were magnetically perfect. Those elements responded to the magnetic attraction of the upper elements as these latter were affected from the Solar body.

At that time perfect harmony reigned within the Earth in all its kingdoms. Even what is named in occult science "the element of earth" may only be predicated of the planet's outer planes. For these outer planes do not represent the real status of the whole of the planet. This world is not a solid body as is supposed, for in its interior it has other planes which are also in motion. And these are not insubstantial; indeed they are most substantial, yet highly volatile. And they have to do with much that is made manifest upon the outer planes in these days. For many of the inexplicable phenomena are the outcome of the motion of these planes.

THE ELEMENTS OF WATER That which is accounted the element of Water, is itself composed of many elements.

These are of the most precious nature, little understood because their true beginning as elements is not generally known. In the scientific study of them and in the endeavour to wrest their secrets from them, they are approached from the wrong plane.

Water is full of life. It is impregnated with oxygen. For it is that vital quality within it by which the fish of the seas and the lakes and the rivers derive their vitality. The mystery of creation is said to be hidden in the bosom of the great deep, and in the element of Water, Aphrodite herself becomes a divine Goddess.

THE ELEMENT OF AIR The element of Air is an occult term for all the elements contained within the atmosphere, of which there are many. Amongst the best known are oxygen, hydrogen, nitrogen and alcohol. This latter is not the same

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as the alcohol generated in distilleries and breweries. Its presence in the atmosphere is stimulating and preserving. These elements in combination make the atmosphere a living sea. Where the air is pure and rarefied; these elements have a marvellous effect in their life-giving energy and preservative qualities.

In the unfallen days the Earth's Atmosphere had four great departments, and these corresponded to the four atmospheres within the Human constitution. These are spoken of in the Apocalyptic vision. These four atmospheres corresponded to the elements of the outer body, the elements of the mental body, the elements of the emotional body, and the elements of the true spiritual body, which is the real Ætheric body. So that each department of the Human life was ministered unto from the Angelic World through those atmospheres.

After the great Descent had been fully accomplished, those atmospheres became so mixed that the planetary life, the planetary motion, and the planetary light, became deeply affected. And there arose within the element of air, or the full atmospheric realm of the Planet, elemental warfare which brought about conditions that gave birth to most disastrous planetary changes through which great hurt was imposed upon the children.

Many things have happened throughout the great ages to the element of air representing the combined elements belonging to those four original atmospheres, things of which we cannot here write.* Part of the redemption of the elements of the department spoken of as the element of air, has already been accomplished; and that redemption is still proceeding. When it is fully accomplished, the Planet shall have its four perfect atmospheres again, and all the children will be brought into the beautiful life and ministered unto directly through those atmospheres from the Angelic World.

* See Planetary History in the "Herald of the Cross," Vols. III, IV, and V.

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These four atmospheres have their correspondences in what are known as the four dimensions. As dimensions relate to consciousness, it may be readily understood how intimate is the relationship between the dimensions and the atmospheres. For without those atmospheres the Soul cannot ascend from lower to higher degrees of consciousness, and in the measure in which those atmospheres are dense and impure, permeated with elements foreign to them and hurtful, in that degree is the Soul hindered in its upward motion. As the consciousness which relates to the fourth dimension can be attained only by high aspiration, which is really the motion of the Soul begotten of the Being's prayer, it will be obvious to those who can understand how necessary it is for those atmospheres to be absolutely pure. For the Soul who would enter into the blessed visions and realizations which come with the becoming within the Sanctuary of the fourth dimensional consciousness, the correspondences of those atmospheres within the Being must be in rapport with the Angelic World, and able to receive through that World as it ministers through the atmospheres, Celestial and Divine revelation.

The element of air thus becomes obviously Divine Mystery not only within the world, but also within the world of man's Being. And the fourfold correspondence operating from the lower to the upper intermediary realms of man's Being, reveals his Divine Constitution, and the exquisitely beautiful way in which the Divine Wisdom has fashioned man, so that he can receive not only from and through the four atmospheres in the planetary constitution, but from and through the four atmospheres of the Divine World.

Those who are gifted with Soul-seership, may perceive the profundity of the sacred Mystery hidden in the element of air, since the four atmospheres are in man, in the Planet, in all the realms, even to the Divine World. And even the four dimensions obtain within all the Kingdoms. They signify upon

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each Kingdom those degrees of consciousness in relation to the Kingdom that they represent, even as they are represented within the Human estate. For, when a Soul for the first time reaches the realm of the fourth dimensional consciousness, it begins in the first degree of that consciousness, and moves inward and upward until it reaches the fourth degree, when it again evolves and passes into another realm which is citizenized only by those who have that fourth dimensional consciousness. And even there it begins in the first degree and passes on to the fourth. And thus from realm to realm it progresses until it reaches the Divine Realm itself, where the like process obtains and must needs be passed through by the Soul, if it would share in the divine sense, Omniscience.

THE ELEMENT OF FIRE

The question might well be asked, Is there such an element as fire? We know what fire looks like, what it feels like to be near it, and what its capacity is according to its degree and intensity. We know that it can consume, and in the consumption destroy many things, as it does in what are known as accidental fires. We know also that it can purify. And it is a remarkable thing that a room heated by a natural fire in the grate is purer in its atmosphere than one that is heated by such artificial power as is represented in gas, electricity or central heating. So that its purifying ministry is obvious even in a home.

Yet we return to the question, Is fire an element? No, it is a resultant of a combination of elements of the air and of the earth. And although some of those elements are in the water, yet in the form of the water, they would extinguish the fire.

Thus it will be seen that, whilst water exists as a combination of elements and is substantial, and earth is manifest as a combination of many elements and would be considered most substantial, and the element of air, though apparently

insubstantial, is yet composed of substantial elements, fire has no existence apart from a certain combination of elements, and is only a resultant of that combination.

Now, alcohol will burn, and oxygen in certain density gives flame. So that these elements of the atmosphere contribute to what we know as fire upon the earth-planes. For even the elements upon the earth-planes, wherein those elements of the air are contained, would not of themselves give fire without the elements of the air. Thus, if a lighted candle were taken into a room from which the oxygen and the element we have spoken of as alcohol were driven out, the candle would cease to burn.

Now, in the ancient Mysteries that which is spoken of as the Element of Fire, was understood to mean Divine Energy. In Divine Alchemy the Fire symbolizes the Energy created and generated by the motion of the Divine Elements. This Fire was the purifying, changing, transmuting, transforming and transfiguring potency by which those elements ærial, aqueous or solid, which had become fallen in their state, and, therefore, as base metals, were redeemed back to their original state and estate, the one being their condition and the other their service.

The reader may now glimpse the hidden meaning of Fire within the system of the Soul. It is present within each one as latent, divine potency. Through the combination of the Divine Elements, as these are set in motion by the magnetic stream, what we name Energy, becomes. It is the Fire of God. It energizes. In the measure in which that Energy is rightly used, it illumines. In the measure in which the vision given through the illumination is followed, does it become a living Flame entering into and passing up through the whole spiral of the Being. As the Divine Flame energizing all the substance and the lifestreams, and empowering all the attributes, it transmutes as it proceeds, first purifying upon every realm of the consciousness of the Soul, giving to the Being the fashion of

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the Divine as expressed within those realms, and ultimating in the glorious spray of Flame named the Cloven Tongues of Fire.

For thus is man's Spiral crowned. The Flame rises out of the Golden Bowl of his Being. And its intensity and its measure speak of the dimension of the transmutory work accomplished within the Being, thus revealing the measure within the Soul of the Divine realization.

Thus that Fire of GOD applied to the denser elements of our life becomes dynamic, and raises those elements in their state, and gives to them a higher status, or place of ministry, in Life.

And thus also does that Divine Fire applied to the element of water change its state and raise it to a higher state of volatility, so that its status, or capacity for service, is also of a higher order.

And thus also does that Divine Fire affect all the aërial conditions within us, refining them, elevating them, ever growing more intense and luminous itself in the degree in which these are purified and elevated and perfectly combined.

For the element of Fire, as a Divine resultant of the combination of the elements within us, is the expression of the Divine Energy contained in all the essences and elements and substances of our Being.

* * * * *

THE MYSTERY
BEHIND
THE GEMS

There are many gems. They might be divided into three orders, those that are transparent, those that are opaque, and those that come between the two. Amongst the transparent there are also those which are translucent. Amongst these latter are what may be called the pure gems, or gems of the first water. All the gems are crystalizations of elements. The transparent ones are crystalizations of elements belonging to the Inner Realms.

THE MESSENGER

The opaque gems are made up of elements whose density signifies that they belong to the Outer Realms.

For purposes of definition it will be sufficient to speak of the seven precious gems and the five opaque which are classed amongst the precious in sacred story and symbolic association.

Early on in the Old Scriptures those twelve stones are associated with the building of the Tabernacle, and, in later days, the services of the Temple. It is said that the High Priest wore a breastplate in which were set the twelve precious gems, upon each of which there was engraven the name of one of the tribes of Israel.

The following is the order of the stones:—Sardius, Topaz, Carbuncle, Emerald, Sapphire, Diamond, Ligure, Agate, Amethyst, Beryl, Onyx, Jasper.

In the Holy City described in the Apocalypse the order is thus given:—Jasper, Sapphire, Chalcedony, Emerald, Sardonyx, Sardius, Chrysolyte, Beryl, Topaz, Chrysoprasus, Jacinth, Amethyst.

In both of these sets seven were transparent and translucent stones, and five were opaque. The office of the transparent stones, apart from their own inherent beauty, is that of reflection and refraction. They have within themselves something of the mystery of light, and this is specially so in that gem which is the crown of them all, the diamond. This latter gem is more than any one of the other seven, and, indeed, in sacred symbolism, stands apart. If the diamond be exposed for a lengthened time to the sunlight so as to be magnetically affected, and then taken into a dark room, it will scintillate for a considerable time, giving forth of its own inherent light as that has been intensified through the solar action. It is not named amongst the seven nor the twelve, in the true statement. For, in the case of the twelve, it would be as a central stone, and form the thirteenth, gathering into itself all that is of value of colour and power, of reflection

and refraction, found in each of the stones. It, therefore, represents the combination of the Divine Waters or Ætheric Elements of the Divine World, of which it is a crystalization.

The true order of the seven most precious transparent gems is:— the Ruby, the Sardius, the Topaz, the Emerald, the Sapphire, the Amethyst-Sapphire, and the pure Amethyst. All these are of the first water, by which is meant that they are crystalizations of the Divine Ætheria of the Innermost Realms as that Ætheria is accommodated to the seven Divine Planes. Their first water value is now a commercial idea, though the reader will see that it has relation to their inherent quality as spiritual substance wherein is contained in a crystalized form, something of the Eternal Mystery.

These gems, as to their elements, were originally placed in the marvellous Bow of the LORD named in the Scriptures : it was the Magnetic Plane which girdled this world and revolved around it.

That wonderful Rainbow, as it is called, was composed of solar elements given in the formation of the bow for magnetic ministries unto this world. In order to accomplish that ministry it was necessary to let down some of the Divine Elements to a lower estate of functioning. It was thus the gems became. And they were for long ages the receivers and distributors of sunlight upon this world, whilst its own atmospheric Heavens were being repolarized. It was that glorious Bow in the Heavens which fell to the earth in what is described as the destruction of Sodom and Gomorrah. Sad to relate, its fall was occasioned through the misuse of knowledge on the part of advanced children by which they sought control of the elements; and also owing to the fearful degradation into which many of the Human children had descended.

Thus it will be seen that there is a real meaning attached to the gems ; that they have inner significations ; that they

are highly magnetic, and that a right understanding of them would change the degraded, commercial idea into one of sublime, soulic and divine import.

Through the loss of the inner knowledge of these sacred Mysteries, there has also been a loss of the inherent consciousness of the true value of the gems as crystalizations of Divine Essences and Elements, and the right uses of them in the service of life. The fact that women love gems more than men for adorning purposes, is not to be taken as merely the outcome of sex motion and desire. Such a fact, which is a universal experience, has its origin in the Soul, of which woman is more fully an exposition on the outer planes. This is manifest through her greater love-nature, and the intenser flow of her emotion.

Here, of course, we speak generally. For, very advanced Souls in the male form (and so accounted as men), have this intense emotion and profound love as the mightiest factors of their inner life ; and they are, even through their masculine form, manifestors of the majestic side of the Soul in its functioning, as the woman is of its tender side.

Now, when speaking of the ancient people who knew the value of the gems as to their inherent qualities, Divine Elements and symbolic significances, the reason for the love of gems in themselves, apart from their adorning quality, may be understood. Where gems are worn, not from mere vain thoughts of adorning, nor from the love of the display of possession, but from the love of the gems themselves for their inherent beauty and magnetic light, there is a gracious healing, stimulating influence.

Thus the perfect Ruby has a magnetic effect upon the life-stream.

The radiant Sardius ennobles the love-principle in its manifestations.

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The exquisite Topaz magnetically affects the mind, helping it to conditions of peace, and, by reflex action, affects the higher understanding in its apprehension of the Wisdom of the Divine Love.

The Emerald magnetically touches the emotion, helping it to express the ever indwelling, latent tenderness which is a Divine quality of the Soul and is full of healing power.

The Sapphire, exquisite and potent in its magnetic action, contributes by its ministry in effecting for the mind, illumination through the opening of the intuition.

The Amethyst-Sapphire affects the will, and would teach, by its own magnetic action, sweet obedience to the Divine Love.

The pure Amethyst, for the Soul whose motion is ever in upward flight towards realization, affects its vision, and speaks to it of absolute reverence before the Presence.

The perfect Diamond is the sum of the Seven. Its Divine Magnetic action is unto interior motion wherein the Soul becomes a centre of prismatic ministries. Its influence is towards giving the whole Being power to embody and reflect in fulness the Divine Glory.

These are only fragmentary interpretations, yet they contain the key to the magnetic secret of the gems in their divine influence over Souls who are seeking the beautiful way and the divine realization.

Many of the other transparent gems which are in colour representative of those seven have, in the degree of their polarization of elements and essences, to be cherished, and are of Soul value.

PART II

A BRIEF FOR GOD

THE ETERNAL MYSTERY

THE WORSHIP OF GOD

A DIVINE APOLOGIA

THE TRUTH—

How we may know it

THE SEAT OF AUTHORITY

THE WITNESS OF GOD

THE MESSAGE

versus

THE ANCIENT WISDOM

THE ETERNAL MYSTERY

A BRIEF FOR GOD

THE THRONE OF THE ETERNAL.

After these things a door within the Heavens was opened, and I was taken up by the spirit to the innermost realm.

And there I saw a Throne and the One Who sat upon it. To look at Him were as if one were looking upon a Jasper and Sardius stone; and around the Throne was a marvellous rainbow that had the appearance also of an Emerald.

And round about the Throne there were twenty and four other thrones whereon sat four and twenty Elders; and these were arrayed in white raiment and wore crowns of gold.

And out of the Throne in the midst of the thrones there proceeded great radiations, and these were as lightnings in their action, and in their proceeding the seven Thunders made their voices heard through the Heavens.

Before the Throne which was in the midst of the thrones, there burned seven Lamps whose flame was kindled from the seven Spirits of God; and there was also a great Sea which looked like crystal, and it was before the Throne and round about it; and also before the Throne were four Living Creatures, and these had eyes with which to look into the four dimensions.

And the four Living Ones had each six wings; with twain they covered their heads, with twain they covered their feet, and with twain they did fly.

These rest not, but continually cry unto Him Who sitteth upon the Throne: "Holy holy, holy, is the Lord God, the Omnipotent One, Who was, Who is, and Who is about to come."

And they give glory and honour and praise unto Him, and worship Him evermore, and lay down at His feet the crowns with which they are crowned; and the four and twenty Elders also lay down their crowns and worship; and they make this ascription unto Him:—

"Worthy art Thou, O Lord our God, to receive the glory and the honour and the power: for Thou didst create all things, and through Thy Will Thou hast created them."

THE LOGIA, OR SAYINGS OF THE MASTER, p. 326.

THE ETERNAL MYSTERY

GOD's Mystery confronts us everywhere. We cannot get away from it. We would not if we could; but we cannot. To use that beautiful expression found in the one hundred and thirty-ninth Psalm,—though not exactly with the meaning the writer meant to convey, yet most pertinently may it be applied now—"Whither shall I go from THY Spirit? or whither shall I flee from THY Presence? If I ascend into the Heavens, THOU art there. If I make my bed in sheol, behold, THOU art there! If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall THY hand lead me, and THY right hand shall hold me."—That is, the very consciousness within the Soul, is the resultant of the centrifugal force of the Indwelling GOD. The Soul cannot escape from HIM, even if it would.

To seek unto the understanding of the Eternal Mystery is surely a sacred privilege, a hallowed motion of the Being. There is no hurt to a Soul in trying to understand its own origin, who it is, and what may lie behind its history. To make request of GOD, to soulily inquire concerning the Divine Mystery within us, is beautiful. It is like the rose opening out to kiss the sunbeams, and receive unto itself of the magnetic stream the Divine World sends to it.

You cannot satisfy inquiry by vain assertions, nor by acts of suppression. You cannot thus lift a Soul into the consciousness of its own potencies. And, above all, you could not thus raise it to the consciousness of the origin of its potencies, the cause of their motion, and that Presence out from Whose Being the potencies proceeded, and through Whose Over-shadowing they find their perfect motion. To say that a Human Soul cannot understand Divine Mysteries, is to deny its divinity. To say it may not inquire, is to prohibit the

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divine motion within it. The very spirit of true inquiry is the resultant of the divine motion within us. We are to know. We must know. We can know. So the urge is within us to seek to know the Eternal Mystery.

THE JOY OF UNDERSTANDING

It is quite true, you can enjoy the world without seeking to understand the Mystery that is manifested in it. You can enjoy embodiments without desiring to peer into the heart of them to learn their secret. But the joy is only of a kind we might name, sensuous delight. We are using the word spiritually. For the word sensuous is beautiful. It is only when it becomes sensual that sensuousness is wrong; for the truly sensuous is not impure, and must be changed and brought down to be made impure. It is delightful to look out and enjoy the sensuous expressions of the Mystery. But the joy of them, as such, can be only the joy a child has in looking out at first upon the world, but without understanding it.

But the joy of the Soul is the joy of understanding. It is not merely in the possession of knowledge, but in being able to relate the things it sees, unto the understanding of them, and thus to see the handiwork of the FATHER-MOTHER, knowing it to be HIS, and to see HIM imaged in everything pure and beautiful. And HE is in everything true, and pure, and beautiful, in the degree of its manifestation, and according to the realm wherein it is being made to manifest. The Eternal Mystery is ever with us.

Now we will reverently approach the Presence Above and Within, that, through our up-carrying by the motion of His most ever Blessed Spirit, we may look at the manifestation of the Eternal Mystery in the Divine World, then in the Celestial Realm, and then in the Human Soul.

Now, here in the Divine World, we are face to face with the most glorious expressions of that Mystery. We have GOD revealed in manifold embodiments. We have HIM unveiled in many ways.

A BRIEF FOR GOD

There is a breath of the Mystery wafted through the whole Realm, and everyone is filled with the most hallowed consciousness, such as is set forth in the lesson we read.* That Mystery is described as a regnant Presence seated upon a throne. The Presence is so glorious that it has to be looked upon through a veil; radiant as a Sardius stone, glorious as the Sun in its power, too great even for the dwellers there to look upon unveiledly—all of which is mystical in meaning.

*THE CENTRE
OF ALL THINGS* The Divine Mystery is greater, always greater, than the greatest embodiments of it. It is always the centre of all other Mystery—that is, of the marvellous motion, embodiment, ministry, glory, and transcendent power. We speak of the LORD as being omnipotent and omniscient. We have to use terms. We read of a Throne which is in the midst of thrones; and of twenty-four thrones with elders sitting upon them, crowned with crowns of gold. Here we find a sublime endeavour to express Divine Ideas. But all imagery utterly fails to express the glory of the Divine World.

A throne is the symbol of regnancy. The Presence on the Throne is the Regnant ONE. HE is the LORD, the most glorious embodiment of the Eternal Mystery Principle, reigning throughout the Heavens.

And the twenty-four elders, with the twenty-four thrones which are the seats of their regnancy, symbolize twenty-four degrees of that regnancy expressed in the Divine World. They are the attributes of GOD in their dual motion, and ever crowned with glory, with honour, and with love.

Even in the Innermost Realms, things have to be expressed symbolically by those who have to mediate them. For there is no language, whether of speech, or symbol, or embodiment, or motion, or colour, or tone, wherein that Mystery can be all sufficiently expressed. To stand in that Presence, is to stand

**Vide*, The Logia, or Sayings of the Master, p. 326.

in the consciousness of the Mystery itself, realizing it. It is to know it in realization, the only way in which it can be known.

And in that Realm all embodiments are from GOD, and for GOD. They all express GOD. They all image GOD. All their motion interprets HIM. The sum of Good is there, in embodiment, in motion, in ministry. Even the attributes of GOD are represented as worshipping HIM, and casting their crowns before HIS feet; by which is meant, that the attributes of GOD always reveal HIM; they interpret HIS Good, reveal HIS Glory, embody and express HIS Love.

Around the Throne, it is said, there was a Sea of Crystal. It is well to understand the symbology, for the imagery is exquisite. There was a Sea that looked like Crystal. That was the *Sea of sacred auric Substance*, that Substance which has the power of revealing the glory of GOD, and is present, as we shall see, within a Human Soul. It is that Substance within the Being which, when expressed ætherially, becomes an atmosphere of radiance around the Being. The radiance is the result of magnetic motion at the heart of it. And the streams begotten of that motion, passing through it, make of it a rainbow, thus revealing the spectrum of the ELOHIM. For the ELOHIM are the glorious sevenfold expressions of the Divine Mystery. And it is said that, at times, it became an Emerald. By this it is to be understood, that the passion of the Divine Love in its ministry at times took such a form that the motion changed the Auric Sea into the glorious atmosphere which appeared to be as an Emerald. The Emerald, in such wise, is symbolic of the Spirit of the Eternal Love, full of compassion and pity—compassion being the motion of the Divine Love to nourish His children, and pity His constant defence of them all by means of His Overshadowing.

But it also becomes a symbol of marvellous healing power. There is no balsam so powerful as the Love of GOD. All healing power is from that Love. It is contained in that

A BRIEF FOR GOD

Love. Love's compassion is GOD's Emerald, when it is thus expressing itself.

But HE HIMSELF is even as the Sapphire and the Sardius. HE is also as all the precious stones in combination, the white Light, the Macrocosmic Mystery, the Eternal Light Ever Most Blessed, the Ever Most Blessed and Glorious ONE.

KNOWING
THROUGH
REALIZATION

The Eternal Mystery in the Divine World is known through realization. Realization is through motion in service, which is true worship, and in adoration, which is sublime embodiment. Everyone there embodies the Divine. Even there you may find that which is the cause of the language of symbolism. The description is in the language of symbol, when it is said there were seven sacred Lamps whose Flames were kindled from the Seven Spirits of GOD.

A lamp is a vehicle. It is a receptacle for the sacred Flame. It is a container for the Flame to manifest through. Thus, the Lamps in the Divine Heavens represent those containing powers which can be utilized by the ELOHIM for the motion of the Spirit in creative ministries.

If these transcendent things seem too great for the mind in its comprehension to take in fulness of vision, at any rate, they are not too great to be understood in part by each one, as will be unveiled to you, to help you into the consciousness of that realization.

But, ere leaving the scene of such a vision, we would say this to you, that, when it is revealed under symbol that the Four and Twenty Elders and the Four Living Ones, in the fulness of their motion, cast their crowns before the Eternal LORD of Being, and proclaim that all honour is HIS, all praise HIS, that HE alone is worthy to receive the glory that should be given, it is not to be understood in any human sense. It is

not to be thought of after the manner in which men and women might proclaim GOD as worthy of all honour and praise, all glory and dominion. What is there realized is this, that the very motion of the powers of the Presences, or the embodiments, bespeak the praise of HIM, and do the honour of HIM, and reveal the dominion of HIM. For their motion and embodiment and ministry thus express HIM. Even a song of the most exquisite language used by us to praise HIM, has no meaning, unless the correspondence of its significance be within us, wherein the motion of our own Being is before HIM, and unto, and for, HIM. And, though we never sang the song, yet if it found embodiment in us and expression through us in our motion, we would be singing it in another realm than where the human voice obtains.

AT THE HEART
OF THE
MYSTERY

All such glorious things find their expressions in the Celestial Hierarchies. Thrones are regnancies. Elders, in the Celestial sense, are embodiments of the Eternal Mystery. There are the Four Living Ones, also, whose eyes look into the four dimensions. Then there are the Seven Sacred Lamps whose flames are kindled from the Seven Spirits of GOD. If you could only look into the Celestial Realms and behold their glory! If you could see the Suns as they are, and not as they are, alas, oft-times thought to be! If you could look upon them, even though but dimly as through a veil, and witness their glory, you would realize something of the Eternal Mystery embodied in their intense radiance—the Ruby, the wonderful Sardius, the exquisite Topaz, the marvellous Emerald, the Sapphire's living flame, and the Sapphire Amethyst, and the Amethyst. Those glorious Hierarchies embody the Lights of all the ELOHIM. They are all as Lamps kindled from the Sacred Flames of the Eternal Spirit, each one having a distinctive ministry, each one having individuate embodiment, each one revealing the majesty of the sublime Mystery, each one expressing the purpose of that Mystery in its motion.

A BRIEF FOR GOD

For all things are in motion. Worlds are begotten and formulated through motion. A Human Soul is the resultant of the motion of the Divine Mystery. Through polarizing the elements by means of the motion of their magnetic streams, the Soul becomes formulated and fashioned. And its growth and evolution are commensurate with the intensity of its motion Godward.

So in those upper Realms. Though we are not able in a brief hour, such as this, to give you definitions in relation to systems expressive of their wondrous ministries, yet we would say this to you, that that which obtains in the Divine World, and is of the very constitution of the Divine World, is expressed gloriously within the Celestial Realms. For, in all the glorious systems, there is to be found The Throne in the midst of the thrones; and the Four Living Ones; and the Sacred Lamps. And the motion of the Flame in the Lamps is expressive of the creative ministries of the Seven Spirits of GOD. And all of these, in their radiance, their motion, their ministry, give sublime utterance to the adoration in them, saying in effect in their motion:—

“Worthy art THOU, O LORD, to receive the praise, and the honour, and the glory, with the dominion of all these: for THOU hast created all things.”

And the perfect motion of their Being thus speaks:—

“Of THEE we are. Without THEE we are not. Apart from THEE we cannot be. To know Life, to have true motion, to realize beautiful embodiment, is to witness that all is of the Mystery of THY Love and THY Wisdom. THY works praise THEE in their embodiment, in their motion, in their radiance, in their glory expressed in ministry. All THY works praise THEE, O LORD. They reveal THY glory.”

THE THRONE
AMID THE
THRONES

Would that it were possible for us to pass in our vision from Realm to Realm, from System to System, to see the majesty, the

glory, the beauty of the Eternal Mystery expressed in the Celestial Hierarchies, up to which we look at night and think of them, mostly, as stars in the firmament, afar off, full of a mystery unfathomable and inapproachable. Thus the mind in its scientific outlook so often thinks. It speaks in language which implies that we can know nothing, unless we can get a telescope large enough to bring those Realms nearer. It is very beautiful to study them in so far as it is possible in their geometrical formation in the Heavens. But the true knowledge of Celestial Hierarchies does not come that way. It is a gift that the Heavens give to the Soul through realization. It is thus that the understanding of GOD's works is entered into. For in such an hour the Soul can soar to where the Gods move and reign for HIM. The Soul can traverse the Realm where are found the thrones with The Throne in the midst of them; where the motion of ELOHIM is marvellous in the manifoldness of their manifestation; and where the Living Creatures—the living creations in high consciousness—full of eyes to see all the dimensions, adore GOD in all the creative motion of their ministries.

And now we will look more intimately at those things which seem so far away, but which are, nevertheless, near at hand.

The Divine World which seems in space beyond the reach of the Soul in its flight, is yet so near that the Soul can touch it in a moment.

Those Hierarchies in the stellar universe, whose distances are measured in so far as the human mind can endeavour to measure, by the rapid flight of light, and are shown to be far, far away, appear to be beyond the reach of any Human Soul. It seems to need the flight of ages to bring their light to us, judging from all that physical science has to say. Yet even that realm of most glorious worlds, the Soul can enter and traverse.

We come from the Divine World with its transcendent visions. We pass through those realms with their tremendous

A BRIEF FOR GOD

motions and magnificent embodiments, to look on what seems to be so much smaller, and altogether insignificant in comparison, namely, the Human Soul. How comes it to pass, think you, that you have the capacity to understand anything? You could not, if you had not the potencies whose action give you the power of understanding. How think you the motion of the divine streams can reach you unto your conscious finding of them, unless it be that you have magnetic centres within you which attract those streams, and hold them? You can receive their magnetic influx, and hold that which is given by them, and make use of it for service, and for clothing the life more richly with the garments of GOD, *because* HE hath endowed you with a measure of HIS Secret, even the Mystery of HIS Being.

Do you imagine for a moment that you could understand the Celestial Hierarchies, or even one world out of their company, if there were not within you the correspondence by which all the Celestial Worlds could be understood?

Without the corresponding power there can be no response. If there be no power of response, there can be no faculty of understanding. If there be no attribute of understanding, there can be no reception of illumination. Our way to GOD is along a road, whose path takes the Soul from degree to degree as its attributes unfold and its consciousness deepens. It is a path of evolutionary process at the end of which is the sublime goal, even the attainment of Divine Consciousness.

SOUL-GROWTH
REVEALS GOD

But the Soul can only evolve that which is in it, or, to state it more correctly, that which is within the Being alone can be evolved. You do not get a chrysanthemum growing on a rose tree, nor a rose on a chrysanthemum stalk. They are both, in a way, roses. They express divine unfolding, radiating and embodying: but each is distinctive. A Human Soul must have the potency of GOD within it, in order to be able to express HIM. Any true understanding of HIM must be the resultant of the motion of the Divine Principle. A Human Soul, to

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draw near and come into the consciousness of His Presence, must not only have the capacity to understand HIM, but also the potencies to endure the radiations which pour out from that Throne where His regnancy is supreme. It is because of these that, when you pray, when you desire the motion of aspiration, when you most deeply desire to ascend into the highest, you are conscious of an influx that brings you a wondrous peace, a hallowed joy, an increase of power, even though you may not have distinctive consciousness that any Presence drew near to you. The potencies within you enable you to receive that for which you cried out in your Being. The motion of your Life was the result of the Divine Mystery, the Eternal Mystery in you; which Mystery also enabled you to receive the return from the Presence which you sought, in the blessing you most desired.

The Divine World is in you. Because of this fact, *all* the worlds are in you. You are the children of GOD, ay, Sons of GOD. To be Sons of GOD in the full meaning of that remarkable mystical expression, means divine embodiment. You are, in a sense, Sons of the Gods. They are related to you. All the worlds shine for a Human Soul in this sense, that the Human Soul is part of the universal expression of the Eternal Mystery. And it is because there are such Celestial and Divine potencies within it, that it is able to respond. The time comes when it can respond to all the worlds. Then their motion brings to the Being that which enriches it, ennobles it, empowers it, clothes it with increased majesty and lowliness. Through such garmenting, the Soul is able the more fully to enter, in its consciousness, into the Divine Presence, and stand upon the threshold where His glorious vision is realized.

Look at the majesty of your own Being!

THE UNIVERSAL MYSTERY The Presence is upon the Throne. The Eternal Mystery, through the Presence, is regnant in the centre of your Being. The Divine Mystery is repeated in the Soul

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of the Ancients, the glorious Embodiments in the Heavens; and in the Divine Attributes of the Soul. Even the sea that is like crystal, is there. It is within you. It is the auric Substance of your Being. It is the Divine Substance which can receive the effect of the motion of your magnetic pole, reflect and refract the light proceeding from it, and pour that light forth as the blessed auric Ætheria of the Soul wherein even the Tinctures of the ELOHIM are revealed.

Within you are the Seven Lamps, representatives of those Sacred Lamps seen by the Seer. Your seven planes are great spheres where the Spirits of ELOHIM operate, each one representing an ELOHE in motion. And that motion gives to the Lamp the Light of the Sacred Flame. The Sacred Flame represents illumination and energy. And within you are the principles represented by the Four Living Ones full of eyes looking into the four dimensions. For when the Being has realized the Divine within the Sanctuary, which is its celestial heritage, its divine childhood, then it can look into all the dimensions. It sees everywhere. It is never omniscient. GOD alone is the Omniscient ONE. But it can dwell in the realm of the Omniscient; and GOD's Omniscience can be expressed through it, so that it knows all things. Wherever it is sent, it knows. Wherever it has to travel, it knows the way; and it knows all things on the way.

This may seem a great mystery, too transcendent for the human mind to take in. But it is not too great for the Human Soul to realize. Even the mind can comprehend great things when it is illumined. The mind can understand Divine Secrets when it is lit up with the Glory of the LORD of Being.

And now consider the sublime mystery of Praise. Just as it is in the Divine World and the Celestial Hierarchies, so is it in the Human Soul. To tell GOD that HE is worthy of our praise, our worship, our adoration; worthy to receive all the honour, and the glory, and the dominion of the kingdom that

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is within us; is something very different from vocal proclamation. To tell HIM that HE is worthy, is to let His divine purpose unto us find such embodiment, that the fashion of our life will be His own fashion in us. To render the Praise, the Worship, and the Adoration, is to express HIM in the motion, service and formulations of our life. To do honour to HIM is to embody HIM; for we do not honour HIM by merely telling HIM that we do. HE knows us too well to be deceived. We only honour GOD when we honour that which is true and beautiful, when we honour all that His glorious Name stands for of divine vision, order, and motion.

The Eternal Mystery is within you. It is HIMSELF. HE hath engraven with His own Hands upon the walls and pillars of your Being, His own Image. HE hath written His Name within you, to be witnessed upon you and revealed through you. As your powers grow, as you become aged in the divine sense, more and more do the attributes within you express His regnancy, and thus the worship of HIM. For, to worship, is to serve. To say, "I worship THEE O Blessed GOD," is to say "I bow before THEE; I would ever serve THEE." It is the only worship worthy of a Soul to be given to such a FATHER-MOTHER, in testimony that the Soul is the inheritor of His Mystery. When realized, it is Life the most glorious in vision, the most sublime in embodiment, the most transcendent in estate, and yet the most immanent in the motion of the Being for ministry.

When the LORD reigneth within all our attributes, every one of them should become as the Ancients. Every one of them should interpret HIM. Every potency should be crowned with Love, the splendour of Love, the power of Love, the glory of Love, for then doth all the Being cast its power before HIM. Therefore, to do honour to HIM, is not only to embody HIM in adoration, but to acknowledge HIM as LORD of all—LORD of everything in us, LORD of all potency and attribute and Being, worthy of our praise, our worship, our adoration, the only ONE

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to whom all the honour is due. Through such a Soul, honour and majesty are ever before HIM.

Give honour to GOD. Give unto the LORD the glory due unto HIS Name. Bring your offering and come into HIS courts. Bring this offering of your whole Being into HIS courts when ye would do honour to HIM. In your offering, acknowledge as HIS the power within you. Acknowledge HIM as the reigning Presence within the Sanctuary of your Being. And acknowledge that all the powers which reign in you have their regnancy from HIM alone. They attain their regnancy through HIM. They acquire this power of regnancy that they may reign for HIM.

Why, it would not be a Life worth living, to live for other than for HIM! Who would wish it? Who could desire it? Life apart from HIM; Life lived otherwise than for HIMSELF,—it were not Life indeed. For Life, Divine Life, real Life, begotten of the motion of the Eternal Mystery, gives the Divine Joy of Being. Such Life is worth living. It is begotten through the consciousness of HIM.

THE MYSTERY OF GODLIKENESS Behold the Mystery of GOD! It is the Mystery of Godliness. That is how it was put by a writer in one of the epistles. But that is not just what was said by the Master. Behold, the Mystery of Godlikeness! To be like GOD:—that is the Mystery. It is HIS Mystery; the Eternal Mystery of Love; the expression of it through the embodiment of it; and thus, the interpretation of it through the realization of it. It is the great Mystery of Love.

All things were fashioned by HIM. We are HIS Handiwork, to bear the fashion of HIM. HE hath put HIS Mystery in us. It is in you. The Mystery we described as witnessed in the Divine World, is in you. It is in the Principle of your Being; in your attributes; in your auric substance; in the potencies which can enable you to attain that state wherein all your Being

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has the power to veil and unveil; to adore; to move and yet cover the motion; to have the flight of the Spirit.

The Mystery of God is in you. The Divine World is in you. All that is of the stars in their substances and motion, is in you. They are expressed in you. Though the degree may seem infinitesimal, yet are they perfectly expressed in you. Otherwise you could never understand. For it is the corresponding power within you which enables you to turn unto the Heavens to seek unto the understanding of such mysteries, and to turn Godward and come into His Presence, to behold HIM in the beauty of holiness, and to rejoice before HIM in the everlasting song; the song that has no ending; the song that is more than tone, whose motion is more than light and colour; the song which is the glorious expression of GOD's embodiment in the Being, and is revelation through the Being, interpretation in the ministries rendered by the Being, and an unveiling and revealing in all the motion of the Being.

* * * *

Children of the FATHER-MOTHER! Once more we bring to you HIS Mystery which once ye knew in part, that ye may know it again in part, and yet more fully. We would bring to you HIS Mystery that ye may understand how and why ye are part of it, and that ye may realize it is in you. And also that the Voices of all the Gods may be heard by you in their motion within your Being; in that which they give through their motion to the consciousness of your Being; and that ye may know unto the understanding of that Voice which is of the motion of the mighty Sea, and which is within you.

The LORD reigneth again, whereof we are glad. Be ye glad! Cry aloud for very Joy! "Shout for joy!" Let the Being express itself in gladness, in praise, in the joy of service.

The LORD reigneth. His regnancy is come back again. HE reigneth within you. His Sapphire Throne is there. It is at times even as a Sardius fire, though jasper-veiled; for you

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could not endure to look upon His radiance. And for ever and for ever is HE within you, through the motion of His sublime Love as the glorious Emerald Sea. It is a sea of Divine Ætheria, full of compassion and understanding. It is ever pouring out His compassion in wondrous ministries to enrich you, to meet your needs. Its motion is full of a gentle pity and of sweet understanding of the powers of your inner Being, and of the requirements of all the courts of your Temple of Life. It reveals HIM in the meeting of your needs, as you turn to HIM, trust in HIM, and follow HIM.

And as a Living Flame, HE is resident in you. The motion of HIS Holy ONE within you, is as the Fire of GOD. That Fire is the Sacred Flame that kindles the Lamp, illumines each realm of consciousness, and energizes each sphere unto power and ministry. It is the Flame which is as a consuming fire where that which is not of itself, or that which is not of HIM, approaches. But where the heart is pure and the will one with God, it is the Flame of illumination and of power.

That Sacred Flame HE has given you in such full measure, that it not only has its motion in the innermost of your Being, but in its interpretive energy passes even to the outer vehicles, moving through your spinal column, touching in its motion all your attributes.

For, herein is another great mystery. In the Regenerate Life, though the vehicle may be said to be still of the earth, earthly, dense enough to enable the life to manifest, yet the outer body is so much at one with the inner realm of Being, that it partakes of the blessing that comes to the Innermost. When regenerate, its response is such that even the Sacred Flame can touch the substance of the Ætheric Body, and, through it, pass into the outer body. Its motion is illumining to the mind even in its outlook on the world, ennobling to the feeling, making the desire nature one with God, thus empowering the vehicle to be HIS servant, and express through its embodiment,

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its motion, its attributes in ministry, the Eternal Mystery of His Love and His Wisdom.

This is the Mystery of Godlikeness! It is the Mystery of GOD in you, in the Fashion of your Being, to be revealed as His Radiance, and expressed through all attributes in blessed ministry.

Would that it were possible in this hour for each one to stand upon the threshold of His Presence in that Innermost Realm, to enter into the high consciousness of His Overshadowing, and bow before HIM. Yet in part it is possible. May such now be the realization of each of you. May ye have come to know the great Reality of the Eternal Mystery in His Heavens above, and through all His realms of Celestial manifestation, even unto the realms of the beneath, the world wherein we have to make manifest and serve HIM.

And may each one have found HIM in His realm within, even within the Sanctuary of Being.

* * * *

O Infinite Majesty on High! Most glorious Father-Mother! That Thou shouldst, in the wealth of Thy Love, express Thyself unto us in Thy leaning down so compassionately and all pitifully, to gather us up!

Who shall ascend unto the heights of Thee?

Yet Thou callest us. And that we may find these heights in our essaying, Thou leanest down to comfort, uphold, and gather us up into the Bosom of Thy Love, wherein is found the consciousness of Thee, that we may endure the ascension of Life Thou givest.

As Thou dost let us down again to the planes of the earth, to the ministry therein for which Thou hast appointed us unto Thy children, may we keep sacred within us the consciousness of Thee.

And may we still be empowered from Thee, to embody Thee, reveal Thee, interpret Thee and express Thee, in all ministries.

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AGAPETHEOU.

O Love of God ! so great ! so true !
In Thee my Being I renew ;
At morn, noonday, and eventide,
I feel Thy motion by my side.

The mighty sea doth not contain
The depths within its vast domain ;
Nor motion in its ebb and flow,
Such as Thy wondrous Love doth show.

The rhythmic movements of Thy sea,
Bespeak a motion yet to be,
Within, around, beneath, above,
The Sacred Altar of my Love.

* * * *

Thy Mountains with their heights sublime,
Draw and uphold me as I climb
To Lebanon,¹ that land I know
On whose white slopes Thy Cedars² grow.

Great Love ! so high ! so deep ! so vast !
Embracing all my Life—the past,
And all the travail of this day,
And all my journeying in Thy way.

O Love ! whose motion bears me on
To Life's great splendour in Thy Son—
Enshrined in Thine Eternal Light
I stand, transfigured in Thy sight.

I would Thee know, as once I knew,
When on Mount Lebanon's slopes I grew :
I would Thee serve for evermore,
O Love ! And Praise Thee ; and Adore.

¹ The White Mountain, signifying Divine Altitudes.

² Ancient Symbol for Christ Souls.

THE WORSHIP OF GOD

THE WORSHIP OF GOD.

To worship the Ever Blessed ONE, is the highest honour a Soul can have. Men and women seek high honours upon the Earth. And many seek honours in the Beyond. And all Souls have to learn how to seek the true way to all honours. But there is no honour upon the Earth beneath, nor in the Heavens above, so great as that of the privilege of worshipping the Ever Blessed LORD of All Being. It is the attainment of the height of the Soul's ambition, when it realizes that ONE.

Worship has a far larger, deeper, and more transcendent meaning than outward acts of adoration, or the motion of the Being expressed in song, or through ritual and service; though all these may be implied in true worship.

To worship GOD is the most transcendent act. For Who is HE? HE is the Eternal Good. HE is Love Supreme. HE is the glorious Radiance that filleth all things. HE is the Sacred Mystery out from the Bosom of Whom all things proceed, and all radiant things derive their radiance. HE is the fountain of Being wherein a Soul has its beginning, and out from which it comes, having its own motion given to it by HIM to go on its journey, with all the Mystery of HIMSELF latent within it awaiting to become expanded through the expansion of the consciousness, until through that consciousness the Soul comes back to HIM; not in a spatial sense, though at last taking in all space; not in the sense of transcending it, but in the sense of realization; coming back in consciousness to know HIM as the Source, as the power of motion, as the fulfilment of all that has been latent, as the Amen—the perfectionment of all the potencies and the attributes contained in the Being, until all speak of HIM.

HE is *the reality* to the Soul who would worship HIM. How true it is that men and women often worship they know not

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what. Though they bow at various altars raised in His Name ; Christian altars, Buddhist altars, Brahminical altars, Mahomedan altars, Parsee altars, and many others that might be named, yet how few understand. If whatever there be of good in any or all of them, can reflect the Good that is in HIM, then it is well. For HE is All Good, the Eternal Source whence every good and perfect thing must have proceeded, and must ever proceed. Yet, most of the altar-worship is fetish. It is not the outcome of Realization.

To worship HIM, is to adore and serve HIM ; to have praise, motion and power, so as to give blessing in HIM, from HIM, and for HIM. And the measure of our worship will be the measure of our realization of His Indwelling within our Being.

To worship GOD truly, is to seek to know HIM. That is the meaning of the endeavour to worship. It is the essaying of the Soul to know HIM. But when a Soul knows HIM, it does not require to endeavour to worship HIM. Its whole Being worships HIM ; because worship is not simply in the desired motion to get at HIM, nor to render certain services to HIM, nor to sing songs unto HIM ; it is an attitude of Being wherein HE is ever acknowledged as the Sum of the Being, the Eternal Good within it. Indeed, as we shall see, this attitude grows and deepens within the Being, until the whole life is consciously encompassed with HIM, surrounded by HIM, Overshadowed from HIM. And then the Overshadowing becomes a part of the Being's own Life.

And herein also is the glorious vision which increases in dimension and intensity until the Being is so caught up within the consciousness of the Encompassing and Overshadowing, that it becomes one with the Eternal Good ; knowing well that it is ever HIS child ; not HIMSELF, yet like HIM ; not HIMSELF, yet of HIM ; not HIMSELF, yet HIMSELF in individuate expression, having partaken of His Omniscience, His Omnipotence, and that marvellous Mystery of Omnipresent potency

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which enables a Human Soul in its consciousness to traverse the universe.

To worship GOD means to worship that for which HE stands ; to love it ; to appropriate it ; to let it build up the Being until the fashion of the Soul becomes the embodiment of HIM, so that HE is reflected through the Being.

It is the most sacred act. All other sacred acts are gathered up into it. All Soul-motion, all Soul-ministry, all Soul-sacrifice in that ministry, by which we mean the most sacred acts of Life in service ; all are gathered up into that act which, to the one who *knows* the Eternal ONE, is an eternal act, and not simply an attitude in a passing hour, a desire in a fleet moment of life's experience. It is an act that takes in all hours, all days, all years, all lives, all the Being.

To worship GOD is to live forever in the consciousness of HIM. And to live in that consciousness is to live in the consciousness of the Eternal Good ; to be ever in it, striving to be more and more, in the fulness of the expression of the Life, like HIMSELF. We would worship ONE we know. We would know the ONE we worship. For to worship GOD is not simply to tell HIM that HE is beautiful. HE is beautiful. But there are no self-regarding thoughts in GOD. And anything HE asks of HIS children HE asks not because of any self-regard in HIMSELF. HE asks of HIS children because HE knows that their response will mean the unfolding within them of the very Life-Mystery HE has given them,—the Mystery of HIMSELF. HE knows that it will bring about the expansion of their Being through the exaltation of their thought, the ennobling of their desire, the glorification of their attributes, the ever increasing exaltation of all the Divine potencies by the process of polarization of the elements of their Being, until they express HIM, all that HE stands for, all that HE purposes, all that HE longs to see expressed in them of His sacred purpose.

Therefore, when the Divine asks HIS children to worship

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HIM, it is nothing personal or individual. It is not begotten of self-regard. The God Whom I would have you ever worship is ONE Who loves perfectly. And Love seeketh not its own, whether in the Heavens or the Earth. Love is ever like itself, beautiful, noble, God-like. It only seeketh to express itself yet more fully, nobly, beautifully, and ever more perfectly.

Thus when we respond to the Divine call to worship, we are essaying to do the noblest of things. We do not worship to please the FATHER-MOTHER in any human sense, though it gives the Heavens joy. We essay to do that through which alone we can come to know HIM. For it is through real worship and adoration that GOD is knowable, and that HE, the FATHER-MOTHER, becomes known. Because worship is Love. It is Love's motion. It is Love's motion towards the Divine. It is Love's motion in recognition of the source of all things within the Being. It is Love's motion wherein it expresses the desire to embody that which it conceives the highest, the noblest, the divinest. It is Love's motion in the yearning to be just like that ONE.

That is worship. It is the Soul's desire to know the Divine. And you cannot worship, even in a limited degree, without benefit. You cannot worship without bringing the blessing of joy to the Heavens.

* * *

We would now look briefly at *the effect of worship in the Heavens, then in ourselves, and then upon the Earth.*

THE EFFECT
OF WORSHIP
WITHIN
THE HEAVENS

When a Soul essays to worship the Divine, its very attitude of Being and inward motion create an atmosphere around itself that changes the conditions. If the conditions around itself are not changed, this reveals that it is not in a right attitude in its approach.

You may see from this how the approach would affect

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outward things through effecting a change in the magnetic auric outflow of the life. But when the Soul aspires to reach the Inner Worlds it may have to overcome atmospheric conditions of a lower degree in the Spiritual World, because it has to transcend those realms into which it enters. It has to attain the power to climb ; for it may essay to worship even in the Divine Kingdom. All the way along it is gathering. It is doing that which gathers to itself the spiritual elements which enable it to continue its journey. For you could not continue your journey in the Inner Worlds, even in the desire of your Being, unless the conditions were provided for you ; and unless such conditions up-bore you and carried you on. Nay, so intimately related are we to the Inner Worlds, that the great changes resulting from reflex action, are effected within ourselves.

Thus a Soul transcends its own conditions through the power of the Overshadowing ONE, when once it truly seeks to worship the FATHER-MOTHER.

This is the real meaning of going into the Silence. That does not mean simply being silent. Entering into the Silence is the transcending of the conditions that may be within and around us, and gradually appropriating the elements and conditions that are in the world beyond, through entering the spiritual atmospheres that are provided for the ascension of the life ; and then, through their appropriation, experiencing the flight of the Being upward, onward, and inward. For worship takes us nearer, ever nearer, in consciousness to the Throne of the Eternal.

But the Seat of HIS Indwelling is within our own Being ; and that is reached through seeking the Seat of HIS Dwelling amid the Eternities in the Divine World.

Thus a Soul essaying to worship, fills the Heavens with joy. It contributes to the wealth of worship in the Heavens. There is

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joy in that worship, for the Heavens love to worship. They love to adore. How all those old Scriptures regarded by many as the imaginary visions of mystics who claimed seership reveal the motion of Being in the Heavens, and the worship of the FATHER-MOTHER! Those who worship there gather strength by bowing before HIS Throne. And to bow means, the whole attitude of the will, and the posture of the Being, before the FATHER-MOTHER. These visions reveal how even the Angels and Archangels, Cherubim and Seraphim, the Elders around the Throne and the Four Living Ones (representing the great Mystery of all the elements in the Four Kingdoms), bow worshipfully before the FATHER-MOTHER. In its act of worship the Soul becomes one with them. It shares their joy. They share the Soul's joy. It draws from their realm those elements which increase its power; increase its potency to ascend, to comprehend, to descend, power to give yet more and more in the Being and through all its vehicles, in service to the FATHER-MOTHER.

THE RESULT OF PRAYER TO THE SOUL

The Soul's highest act is worship. It is the act that brings to it the greatest degree of consciousness of the Blessing of the FATHER-MOTHER. For you cannot know HIS Blessing in fulness but through worship. And worship is the motion of Love. It effects great change within you. It brings forth the Divine Image into expression in all the departments of your life. You cannot worship GOD without becoming like HIM. If the world worships GOD and does not become like HIM, it is because it worships an unknown God. Not knowing GOD it cannot become like HIM. But it is impossible to worship GOD, when you know HIM, without becoming like HIM.

In the dark night of the world, the Soul for ages bowed before an altar with the inscription "To an unknown God." There were many altars to unknown Gods. When the Soul issues from the night and glimpses the radiance of the morn,

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the radiance that heralds the Dawn, it comes to know HIM in some degree; for HE is Dawn. It is HIS Radiance that chases the night away. And the more the Soul worships HIM, the more like HIM it becomes. The more it worships HIM, the greater is the expansion of its consciousness; and through that expansion, its vision; and through an increase of vision, its understanding; and through that heart and mind illumination, its comprehension; and through that partial omniscience, the realization of the Sublime Mystery we name the FATHER-MOTHER.

Oh, the worship of HIM is Love's motion desiring to contact HIM more and more, so as to be more and more like HIM. That is the blessed inward result. It brings about the transmutation of our elements and our potencies, and by a dynamic process results in the exaltation of them. For worship becomes dynamic to the Being. It is omnipotent. It enables the Being to rise more and more in consciousness into the realm of the Ever Blessed ONE. It is the pathway to growth in grace, and deepening in the consciousness of Love, and the graciousness of the Eternal Love, from Whose Divine Heart the streams continually flow; until, from day to day and week to week, through month to month and year to year, the Being grows in Divine consciousness; not only glimpsing the vision for a passing hour, but going on to know GOD until the great day comes, the heyday of the Soul's realization.

At first the veils are drawn aside but for a little time; then for a whole day. And what a wonderful day that is! Then they close again.

And in this thing the Soul may forget that the way of the Heavens is not the way of the Earth. The realization comes for a day only; and not in full splendour at first. Then it will come and abide for a week out of a month or three months. Then it will come to dwell with the Soul for a month in the year. Then there will come a time when the Soul can dwell in

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the consciousness of it always. In that day, the vision will come to dwell with it for evermore.

In this state all the hours and the days, the weeks and the months, and even the years and the ages, are one. Time is no more. It is transcended. There are no longer the limitations of time within the consciousness. GOD is ever present as the Eternal ONE, the Eternal Good, the Eternal Love, that glorious Presence, All-Encompassing, All-Overshadowing, All-In-dwelling.

This is the Blessing of the Highest to us. It is what the Great Heart loves to give His children. It is Life's supremest good, the Soul's sublimest attainment. And you can understand how the Heavens rejoice in every Soul, and with every Soul, who comes into such a consciousness. You know how in the gospel story it is said that the Angels in the Heavens rejoice over a sinner that repents. Well, that is quite true ; for the Angels are lovely in their attitude to the unfortunate. But they rejoice even more when there are no sinners to repent. They rejoice when the children rise up into the consciousness of the Great Love. They share the joy of such Souls, and thus reveal the reality of the oneness of our Being with that World.

THE EFFECT OF PRAYER UPON THE WORLD

And then there is the outer effect, the effect on the world where we must live our life. The life we live in the world will be in the measure in which we have realized the exposition, the manifestation, the interpretation, the embodiment of all that is given to us. If ours be the joy, surely we shall have that joy to give. If we have the sorrow of travail, then we will sorrow alone, because we would not fill the cup of others with sorrow, but rather transmute their waters of sorrow into the wine of Divine Joy. The Children of the Kingdom oft-times have to travail ; not only over their return, but over others. Yet the Heavens fill their cup with joy. This ye know, ye who have travailed in pain, in sorrow, even in anguish at times. But

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the Great Love is transmuting and changing the elements in your cup ; changing your experiences ; and, in the process of doing so, making you more like HIMSELF. Hence your increased love to worship HIM more ; to serve HIM more ; to bless the more in HIS Name ; to praise HIM in the out-going and in-coming of your life ; in all the motion of your life to serve HIM. All service is worship. All true service, even the lowliest, is worship, and is rendered from HIS Sanctuary. You can make it high worship even though it be only a service rendered for HIM unto some lonely, needy one, one whom you love, or one who needs your love greatly, one who has few, if any, to love him or her.

That is the way to worship HIM and to serve HIM in the world. As I have oft-times said to you, to adore GOD is to love HIM absolutely. Adore is an exquisitely beautiful word. It means Love's radiant embodiment. Thus adoration means the embodiment of Love. Therefore, to adore GOD, is to embody HIM. It is to

“Worship the LORD in the beauty of holiness.”

Oh, worship HIM in the Sanctuary. Let HIM be a reality more and more to you. HE has become such in some degree. It may, however, be but for the passing hour. The Heavens would have it not only for the passing hour or day or week or month. They would have it as an abiding consciousness within you, from which you shall go out no more. Thus would ye be one with the Innermost World for ever ; one with the Angels and Archangels ; one even with the Elders around the Throne ; one in full rhythmic sympathy with the motion of the Four Living Ones who represent the Fourfold great Mystery of all elements, in the full combination of which Divine Substance is expressed. Thus would ye be one with HIM Who is upon the Throne of all the Thrones, in the Heavens above, and in the Heavens within and on the Earth beneath, even your FATHER-MOTHER Who is to be expressed through you in all your ministries upon the Earth beneath.

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Oh, Most Glorious Father-Mother, how shall we reveal Thee more adequately, and unveil the glory of Thy Holy Mystery of Love !

How shall we ever be able to worship Thee as Thou should be worshipped, and as our Being would worship Thee !

Yet Thou lovest Thy children in their several estates, and through Thy Holy Overshadowing and Thine exquisite tenderness in leaning down to their estate, Thou liftest them ever upward unto the knowing of Thee.

Ever blessed be Thy, most Glorious Name !

* * * *

THE SONG OF ZION

O Lord of Love ! and Life ! and Light !
Thy children would adore Thee ;
With Hearts of Love and Songs of Praise,
Heaven's Hallelujahs sing they :
Unto Thine Altars, Lord, they come,
And Praise Thee for all conquests won
Through Thy sustaining Presence.

O Love Divine ! Whose sons we are ;
What may we bring unto Thee ?
Our Love is Thine, help us to bear
Thy Love through all our service.
As Sons of Love we would Thy Love
Embody in Life's ways and deeds,
And thus show forth Thy Radiance.

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O Life of Love ! Life most sublime !
With which Thou hast endowed us ;
May every word and act of ours
Bespeak Thy wondrous mercies :
And may we thus Thy Truth proclaim,
Revealing how Thy hidden Name
Doth heal all hidden sorrow.

O Light of Life ! Light most sublime !
Whose Radiance Suns our Being ;
Thy Glory is the Heavens' theme,
And all Thy Saints' within them :
And of that Radiance we partake :
Oh, may we radiate, and make
This world Thy Holy Eden.

O Lord of Love ! and Life ! and Light !
Thy child would now adore Thee,
With Love in Life, and Life in Light,
And Light of Life within me :
Oh, may my Homeward way be rich
In blessed giving unto each
Whose needs call forth my Blessing.

O Holy ! Holy ! Holy ! Lord !
Accept our lowly worship ;
With Cherubim and Seraphim
We join in Adoration :
And as we go to Zion's Hill,
With joyful Hearts we'll do Thy Will
And know the Life Victorious.

A DIVINE APOLOGIA

A BRIEF FOR GOD

A. DIVINE APOLOGIA

WITH A PROLOGUE AND AN EPILOGUE

In a very intimate way, what I have to say to you this morning follows what I spoke of to you on the Worship of GOD. And it has intimate relation also to the questions which are confronting thoughtful men and women, the same old questions rehabilitated and stated under newer forms of expression.

I would that it were possible in this hour for each one to wing his and her flight from out the midst of the waters of contention, where the shadows of the heavy clouds still fall to darken those waters, and for all to reach that Realm where the Inner Light ever shines, and the Radiance of GOD is known, dwelt in, and realized. I would bear you with me to realms of truth, reality, and splendour Divine. And, if it be possible in this hour to unveil to you that which is open vision to me, I shall be rejoiced indeed.

To speak of the Eternal Mystery we name the FATHER-MOTHER, is not easy. Though HE has been much written of and discussed in the philosophies, and predicated concerning and in part revealed, in the Sacred Writings, yet all language is too inadequate. And we mean by the Sacred Writings, Bibles of all ages since the Sons of GOD brought the living truths to this world.

THE PROLOGUE

In the Prologue of this Apologia I would remind you that it is not an unnatural thing for the Human Soul when dwelling upon the Eternal Mystery, to think of the aloneness of GOD. For GOD is thought of, even by advanced children of His Love and Wisdom, in a personal and individuate way. For, to think of HIM otherwise is not easy, except for the very few. And it can only be accomplished when the Soul is able, through

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the expansion and deepening and exaltation of its consciousness, to understand how HE can Be, without being personal in the sense in which we understand it ; or individual in the way of a formulated body, that is, a Being individuated like a Human Soul.

The mind finds it difficult to comprehend how HE can pervade all things, interpenetrate all things, and be in all things everywhere ; how HE can be the centre of embodiment in all worlds ; and also find expression through and ultimate manifestation in all and through all Souls, and yet remain the Sublime and Supreme Absolute, always alone, always apart, yet most intimate in all these, HIS Works. For HE must needs be such through the Transcendency of HIS Being.

This thought has dominated the children. The apartness of GOD has been one of the great Mysteries. So much has the thought impressed great thinkers, that some of the ablest writers on Deism made HIM so much apart, that they had also to make Substance as apart from HIM, declaring it to be simply the vehicle through which HE revealed HIMSELF in the operation of what have been termed HIS Laws as expressed in systems and individuate worlds, as well as in Human Souls.

Yet, as I would have you know, whilst GOD must ever be apart, HE is most intimately associated with, and interwoven in, all the glorious Substance out of which all things must have become.

In the old Theologies, when thinking and writing concerning this aloneness and apartness of GOD, there was conceived the idea that, as HE could not be alone, HE created, what is termed, His Only Begotten Son ; so that the Eternal Son became companion to HIM, the express likeness of HIS glory, of HIS substance, of HIS attributes ; partaking of these in such largeness of measure, that He became in all things equal to the FATHER-MOTHER.

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And then, as in the doctrine of the Logos as presented in the philosophical schools, through that Eternal Son all things became created through the motion of GOD as Spirit ; so that all things were gathered up as ultimates into the Eternal Mystery named the Only Begotten of the FATHER-MOTHER. And from HIM all Celestial embodiments became Logoi, or embodiments of ADONAI, the Lord of all Being, the King of all the Kings, the Head of all Divine Hierarchy, Celestial Hierarchy, and Angelic Hierarchy, and the Life of them all.

Such we would make the prelude to what I must call in the Apologia, The Symphony of Divine Creation. And we will look at the Eternal Mystery in its Creative acts.

THE APOLOGIA

A.

THE WAY OF THE DIVINE CREATOR IN CREATIVE ACTS

The FATHER-MOTHER is universal BEING. As such HE is indefinable. HE is at once Substance and Spirit, Elements and Breath, Potency and Energy. The motion of these brings consciousness.

Being is consciousness. The FATHER-MOTHER is the Absolute Consciousness from which all consciousness becomes. All the Elements out of which great realms and embodiments are generated, are Divine Essences. They are of the Omniscient and Omnipotent, having in themselves that consciousness which is in HIM, and that Potency which is HIMSELF. Worlds are fashioned out of the glorious Divine Elements which contain the energy of those Essences, whose potencies when in motion reveal and unveil in and through embodiment, the glorious Mystery.

A world is fashioned through the motion of HIS Breath amidst those Divine Essences. HE thus moves amidst those

glorious Elements, gathering together the Ætheria of the Divine World.

Then formulation takes place. According to the status a world has to occupy in ministry, the breadth of it, the length of it, the depth of it, and the height of it, so is the embodiment that is built up.

Thus all things are wisely ordained. They are overshadowed. They are directed. They are controlled.

But even the formation of a world is only the creation of a sphere through which most glorious Beings are to make HIM manifest in ministries. For all worlds have their existence (we do not like the word existence here because it means that which is postulated out of Being), they have their Being, and their manifestation, and their status for glorious ministries. Even before stellar universes came into manifestation, multitudes of Sons of GOD must have peopled the Divine World and the spheres which have become the Celestial Realms.

Of course, we would here indicate, it is utterly impossible to think of a beginning of things, even as it is to conceive of an end of things. HE is the Arche and the Amen, the great Principle of the Mystery, and the Consummation of it in Manifestation. There is no such thing as beginning, except in manifestation; nor is there any end, except as regards the changing formulations, states and degrees. Even the Soul passes through everlasting degrees, in consciousness, and the estate of exaltation of Being, and increase of intensification of potency, and so of power omnipotent for ministry unto HIM.

All worlds have thus become. They come into manifestation, and they pass away. There is the beginning of the time of their appearing, and the end of the time of their manifestation,—the only beginnings and endings that there can be in creation. But there is no end to that which became formulate and manifest.

Then we ourselves, in our lesser degree, have beginnings of consciousness, of recognition of the powers of our attributes;

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recognition of their spiritual force ; recognition even of the Presence with us. These are beginnings apparently. *And yet the Presence has always been there.*

Now, the Divine World is perfect. How glorious is the thought ! The Divine World is manifold in its ministries. We think of the Divine World in a special sense. We think of it as the centre whence all things proceed from HIM Who is at the centre, the Arche in the sacred Mystery of Being, up into which all things are gathered, and from which all things proceed, and have their motion and their power to fulfil His glorious Purpose.

All worlds are fashioned out of the Divine Elements. What are the Elements yonder ? They are like the Elements upon the earth, when these were in their original state. And we might designate them, just as occult philosophy has, and as science also speaks of them, as Earth and Air, Water and Fire. But the Elements of the Earth, those Elements that are capable of reduction to denser states, are in a state of fixity upon this earth, wherein they have lost their primal power of response to the magnetic attraction of the Divine World.

The Elements of the Air may be spoken of as vaporous and volatile ; and those of the Water as fluidic and volatile, though in a less degree than the Elements of the Air. And then there are the Elements spoken of as Fire. But there are no Elements of Fire ; for the Fire is a resultant of the combination of certain Elements of the Earth and the Air, producing combustion.

In the Divine World these terms for the Elements stand for something much higher. It is possible to have Elements that can be reduced to a state of density so that they veil. They not only become opaque and have the power to veil, but they also become substantial, even in the earthly sense. You know how many men and women imagine that a spiritual thing is an insubstantial thing, forgetting that all that is true is spiritual ; all that is really beautiful is spiritual ; and that spiritual substance

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and spiritual elements upon the earth are pure ; that they are responsive to the law of the Divine attraction ; that they have inherently in them the power of volatility, so that they can respond.

In the Divine World the denser Elements are spoken of under the symbolism of the opaque stones, that are named amongst the precious gems ; whereas the Elements that are only used in the more interior realms, are spoken of as the Seven Sacred Tinctures. In all creation these enter into the embodiment of the formulated bodies, Divine and Celestial, and even Angelic ; aye, as we shall see, even in a Human Soul. And that is the reason why a Human Soul can respond to all the Elements, can understand all the Mysteries, can transcend all things of the Earth, and pass through all the realms that are above and beyond it. For the like Elements are within the Being. Were they not, there could be no response.

In the Divine World everything is perfect. All embodiments fulfil the Divine Will. They are expositions of the Divine Purpose. Because GOD is the Sacred Mystery there, His Breath interpenetrates all things. And there is but one Law in all the universe. But it has manifold degrees of expression in embodiments, and through the motion of these.

In the Universe of GOD, so far as the Divine World is concerned, there are no fallen worlds. But before speaking of this more intimately, we will look at the inception and creation of a Human Soul. For it is thither I would lead you, to that living truth which is the Divine Reality. For, when that Reality is understood, it shows up by the radiance within it, the darkness that has overtaken this world, and by which many of even its best children are pursued. For these cannot find an answer to the questions of their minds and hearts, because there is diversion, even unto perversion and misinterpretation, through sad misunderstanding of the nature of the Divine Love and Wisdom, and His most sacred Purpose.

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B.

THE INCEPTION AND GENERATION OF A HUMAN SOUL

What is a Human Soul? What is its nature? How may we analyse it? Is there a chemistry that can separate it into its component parts? Is there a science of anatomy that can present the excellency of its superstructure? Is there a knowledge begotten of physiological pursuit that can give insight into the divine arterial system of the Being that lives and persists through the ages, and enters in consciousness into the Eternities? Is there anything in biological discoveries that can answer this question and solve the Mystery of Human Consciousness?

What is a Human Soul? Who can answer the question? Only the Heavens.

It is the resultant of the motion of the Divine Breath within the Divine Ætheria. In that motion there is expressed the Divine Purpose. And an infinitesimal formulation takes place representing the smallest miniature of the Sacred Mystery of Celestial and Divine embodiment. For a Human Soul is constituted like the Celestial Realms. It is built up of the same glorious Essences. It has the like transcendent Elements. It is fashioned out of GOD's living Substance made yet more vibrant and glorious through the flow of His Holy Spirit. Its consciousness is the result of the motion of His Breath. Through that motion the Divine Essences and Elements are upgathered into an apex of consciousness which becomes the radiant centre of the Being. Then that radiant centre in the Being becomes for it the Arche or magnetic centre through which, ultimately, GOD will communicate with the Soul by means of and through His ministries; and then, through the growth and the evolution of the Soul, at last be able to communicate directly unto it within its own Temple, and reveal HIMSELF there.

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A Human Soul is a centre of Divine Potencies. It is a Temple built up of the most exquisite substances wherein are all the gems in their first water, that is, in their primal, elemental state ; and we are using the term "elemental" in the inner, not in the earthly, sense.

Thus the Soul has within itself the elements out of which all Worlds are formed, all Systems become embodiments, all Hierarchies have their becoming and their manifestation. Even the Sons of GOD who have reached the status of Celestial Sonship, have the Divine Elements of the Logos. Aye, they have those glorious Elements not only as expressed in the Logoi, but as resident in the ADONAI, the Only Begotten One.

Thus, the very Mystery of the Only Begotten One, is in every Son of GOD.

The fashion of the Only Begotten One, is present within the Principle of every Soul.

The glory of that Only Begotten One, is the glory which is generated through the motion of that Heavenly Principle within the individual Soul.

Thus, the Human Soul becomes a Sacred Chalice holding GOD's Mystery. It is HIS Temple, with its High Altar whereon the Sacred Chalice rests which contains HIS Secret.

GOD's Secret is such as no one can ever discover by any path from without ; it has been so carefully guarded by the Divine. It is a secret that can be discovered only by the Soul itself when it attains unto the status wherein the Divine Mystery may become within its consciousness, as a sacred possession.

C.

HOW THE SOUL GROWS AND EVOLUTES

We will now consider how that Mystery becomes its possession, and see, in beholding, how the Soul grows and evolves.

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Just as worlds are formed through an ingathering of the glorious potencies present by means of the motion of the Breath through the Divine Ætheria, so is it with the fashioning of a Human Soul. After it is set on its journey through the Divine motion, it gathers of the Divine Essences unto itself. In the measure in which it attracts and holds, so it gathers of those glorious upbuilders. (And here we are speaking of a Soul in a perfect world, and not as at present in this world.) As it gathers, it grows and expands. As it expands, there is an ever-deepening consciousness, a movement downward and also upward. It grows through great ages, becoming more and more beautiful, and thus a fuller exposition of the Divine Love and Wisdom.

As it gathers in of the substantial Elements, its Life is built up. It learns from without. That which it learns, it gathers in. It learns from within. That which it learns, gives it deeper feeling and more intense motion.

Then there comes a time when Evolution must take place. But this is not from one form to another. For the doctrine of evolution as understood to-day is far from correct, notwithstanding all the apparent historical and archæological evidences, though they may be, and, oft-times are, evidences of sad and terrible descents.

Evolution is not to be confounded with growth. The term is so used. Indeed, it is made synonymous with growth. But when a Soul has grown towards a great degree, it is, in a Divine Masonic sense, initiated. It is passed through that degree. It is evolved into a higher state of consciousness. And from that new state, growth takes place towards further evolutionary acts. The Soul's action in growth and in periods of evolution, are not the same. Growth is an expansion through ingathering; evolution is an ascension of the Being into greater degrees of consciousness which enables the Soul to function upon yet higher and more inward realms.

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Thus the Soul grows from a little child up into manhood and womanhood. It grows and evolves through the degrees into the realization of its masculine and feminine properties. For in every Soul there are present the masculine and the feminine potencies. And every Soul in growing like the FATHER-MOTHER, must become both masculine and feminine. During its growth and evolution, there are times when the masculine properties are the most obvious, because of the centrifugal ministry and motion. Then there are times when the Soul's experiences are distinctly feminine, because of its centripetal service and motion.

There are thus the periods of the ingathering and the giving forth. And from the giving forth there comes an ingathering, as also from the ingathering there is a proceeding of stronger and fuller ministry.

Thus grows the Soul until it is man and woman, masculine and feminine in the most divine sense. That is the meaning of "In whom all Fatherhood-Motherhood is named upon the earth." Even earthly parenthood should take the Name of the Divine. Viewed in relation to the Divine Mystery, it has the Name of the FATHER-MOTHER within its potencies. A Son of GOD has the power to assume the two aspects and use the two modes.

How great, then, are the potencies latent in and awaiting realization by a Human Soul !

The Soul is so fashioned that there is no height it may not climb ; for it has divine potency. There is no peak it may not stand upon and look out upon the glory of GOD. It has the inherent power of vision, the expansion of which enables it to grow ever in comprehension, even until it can apprehend and, ultimately, comprehend in great measure the Mystery of GOD. So vast in their power are the potencies within the Human Soul that it can come to know HIM as HE dwells in and moves through the Arche of the Soul's Being. Here the

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Soul can realize HIM as The Living ONE Whose Voice becomes as the Seven Thunders. And these are the resultant of the magnetic motion of HIS Presence through all the planes of the Being. And then the Soul moves on upward and inward until HE becomes within the Being the Sevenfold Amen—the perfect realization of all the Elohist motion. Then the Soul can respond to the Mystery on every plane, beholding the Vision and hearing the Voice, with the power of response to that Voice ; able to go wheresoever it commands, and render the service of whatsoever nature asked.

Such is the Way of a Soul in its growth and evolution. But all this to you may seem to be within a world that is a dream-world. You may say that it is creation in the realms little contacted and less understood. It may even be objected that the vision, whilst transcendent, is not such as to interpret what appears to be the growth and evolution of a Soul upon this world amid conditions oft-times the most tragic. Well, we have here to say that there has been no evolution on this world since the great Descent was fully accomplished. Whatever material science may affirm to the contrary, we know that there has been no Soul evolution. It may now begin again, and is to begin again, as the Redemption proceeds.

In the World where our vision has been, and ever is, there is no shadow begotten of sin. There is no sorrow the resultant of Soul-travail. There is no burden-bearing but the glorious burden of the cross of service for HIM ; a service, in the rendering of which, there is no hurt or sorrow. For even burden-bearing there, is a joy. It is a gladness within the Being. But in this world men and women are confronted with a different order of things. And so the question is constantly asked, "How is it that such things have come to pass ?" And here in answering the question we have to speak of evil.

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D.

THE CAUSE AND NATURE OF EVIL

What is Evil? Is there such a thing? and if so, what is it? How came it? Why is it?

Limitation is not evil in itself. There are those who have tried to account for evil as the result of limitation imposed upon all creation. You can have limitation without hurt. You can have limitation without wrong-doing. You can have limitation without evil desire. You can have limitation without those things which smite and destroy. Thus it may be seen that evil is not the result of limitation.

It has oft-times been said that if ignorance passed away, so would evil. That is demonstrated to be untrue even in these days where knowledge has grown from more to more, and evil has grown with the increase of knowledge more subtle in its motion, and deeds, and manifestations.

There are those who deny that there is any evil at all, because they in themselves know that the Divine World is perfect, and that the FATHER-MOTHER is perfect. Therefore, they affirm there can be nothing evil proceeding from HIM.

That is perfectly true. Nothing imperfect proceeds from HIM. But that does not account for evil in the world. To deny it does not abolish it.

We have heard men and women deny it in language greatly enforced in their utterance, and then proceed to find those who have been smitten by evil conditions unto the healing of them; the very ministry itself contradicting that which had been affirmed.

If there be no evil, there is nothing to heal. If there be no evil, there is nothing wrong. The world then must be right and all things in it must be in harmony with the Divine Law.

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There are those who could not accept such a view, and who recognize evil ; and they say it must be of GOD. (But this is not a new thought, any more than is the other ; for the denial of evil is quite old.) Even in one of the old Scriptures there is a saying that runs thus : “ I, the LORD, create good ; and shall I not create evil.” That saying did not come from the Heavens. It is like many other things found in that book.

Many who recognize evil in the world say it is a part of the Divine programme in the evolution of a Soul ; that to know the Light you must know the darkness ; to know the value of Good you must know the terrible nature of evil ; to realize Love you must pass through the realms of hate ; to know Paradise you must descend into hell.

If that were so, the doctrine of “laissez faire,” would hold good. I would ask you this, you who are parents, you who love the children : Would you cause one whom you loved, in order that that one might have experience, to pass into the hells of passion begotten of inverted desire ; or the gehenna of hate in order that, having been stung unto spiritual death for ages by the serpent of hate, that one might at last come to know Love ?

Oh, monstrous perversion of the FATHER-MOTHER’s handiwork ! If that were so, you would think that the very Heavens, in order to enjoy the harmonies of the Divine Motion, the Symphonies of the Spheres, must have known the most awful contradictions, and discords, and inharmonious conditions. For as it is in the Above so is it to be Beneath. That which obtains in the Heavens, is to obtain in the Human Soul, and within this world.

You will never get rid of evil that way. If evil were part of the Divine Scheme, we could not help it. There would be no doctrine of responsibility. We should be, in very large part, machines, compelled to go this way and that way, to do this

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thing and that thing, to descend into the hells and, at times, glimpse the glory of the Heavens. Under such a regime there should not be judgment. There should be no affliction imposed as punishment. There should be no condemnation. For such things would be the most unjust of all.

Then what is evil ? That it is a present factor in this world's experience is obvious to every one who walks the streets. You may believe many things in theory, but when you come up against them yourself, you are undeceived. Are there no deceptions, no betrayals, no smittings, no crushing of life ? Are there no sorrows and pains begotten of evil states in the world ? Why, we are face to face with them daily. We have to endeavour to daily heal all the wrong states in men and women as we look out on the world and see their manifestation.

What is this evil ? It is a wrong state of the Essences, the Elements, and the Potencies, caused through misdirection in a planetary sense in this world. In the Human Soul it is impure desire, false outlook, wrong motion, ignoble purpose, resulting from the conditions which have arisen as the outcome of the planetary misdirection.

There is no evil principle, as believed long ago in the Ahriman doctrine of the ancient Zoroastrian. (We do not speak of Zoroastrianism in its unfallen days, but as it became.) There is no such thing as a Devil after the Christian idea, who is to be bound in everlasting chains until the day of judgment, as set forth in sacred story. For the Devil is the spirit of negation, and Satan is the betrayer. And all things that betray Souls are devilish. Thus the Devil is a liar from the beginning ; that is, it is a living lie or betrayal of the Divine motion of Love and Wisdom to oppress anyone ; and it is a satanic action in any one to betray another.

Therefore, Evil is not a living principle, like the Eternal Mystery of Love and Wisdom ; for Evil is the resultant of

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misdirection of that which should ever have been a true reflection in embodiment of the glorious Mystery of GOD, the FATHER-MOTHER, revealing in and through the embodiment, His Love, and interpreting in ministry, His Wisdom.

Evil has thus darkened the world. It has laid hold of, in a satanic and devilish way, the minds and hearts of multitudes of men and women, and even of those who are not incarnate now. For there are, on the other side, those in whom the satanic and devilish motion has found response. And the world can be healed of its evil only by the blotting of it out. But you do not blot it out by denying that it is there. Nor can you blot it out by acknowledging its presence as a part of the Divine scheme in the growth and evolution of the Soul. It can only be blotted out by giving right direction to the thought and desire ; changing the desire to that which is beautiful ; giving the thought motion in a direction that will exalt the Being and enable it to express itself divinely.

Evil has hindered the progress of true growth and evolution. Indeed, if there had been no Evil in this world, how different the world would have been from the state in which it is to-day. Aye, more. How different it would have been for those Souls who came as the Sons of GOD, who have travailed in this world as Divine burden-bearers full of sorrow and pain, oft-times anguishing because of the states into which they had to enter and pass through in their mediatorial service unto the children of this world. These are Souls who once knew the glory of a world without a shadow, and who are the children of Divine Travail to-day, because they long to get back to that world and state within them wherein there shall be no more shadow, nor the pain of wrong direction, nor evil desire, nor hurt mind, nor cramped emotion, nor crushed Love, nor broken Spirit.

THE EPILOGUE

Now here we must speak to you in Epilogue. In either views of Evil there is no room for the Redemption. In the one instance

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there is nothing to redeem. In the other instance all is right, and, therefore, no need for redemption. Yet it is proclaimed, and has been through great ages, though with little understanding of its inner significance planetary and Soulic, in all divine teachings, all teachings from the Divine World since this Earth became a fallen world. In all true teachings the Redemption has been proclaimed. Indeed, until the Redemption is accomplished, there can be no real motion of evolution ; though there can be growth. For there is growth on the way ; growth in the Being through the Heavenly ministries that are being rendered.

What has been the purpose of the travail of the Christhood in this world since the days when this world descended ? It was to save. It was to find and redeem the children. That is why the Sons of GOD bore the burden so much. Indeed, for long ages a great part of their ministry was that of Redeemer ; trying to get the children of this world back to the beautiful life, and to heal them in their states so that they could be taught again of the Divine Love and Wisdom in the unveiling of the Sacred Mysteries which the Sons of GOD brought with them to this world in their consciousness as things realized.

Indeed, the Sons of GOD became so involved in the world débâcle that they themselves lost the vision, and found themselves in need of a Redeemer, in need of redeeming ministries. These ministries were mediated unto them from the Heavens in the olden times amidst the Syrian hills, and other hills we could name, as well as when they were dwellers upon the plains.

It was unto the end that all the travail of the Christhood should be consummated in a glorious liberation of Being and potency, and a coming back of the vision of the ancient times to them, that the Manifestation was made. The Manifestation of the blessed estates of Jesus, Christ, the LORD, through Him who was the Master, to whom these terms have been applied,

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was unto the accomplishment of this purpose. And the Oblation, (that other part of the Work which He said He had to take up, and because of it, had to leave them for a time,)—this was entered upon in order that the Redemption of the planetary Heavens might be effected ; that through such a Redemption the Sons of GOD should find liberation from the material conditions which were as graves wherein they had dwelt for ages ; that once more they should be able to rise into the consciousness of their ancient inheritance, even into that high estate of the Overshadowing and Indwelling Presence.

The Oblation was not the Redemption of this world. It was the Redemption of its Heavens. Through that Redemption and the changes effected there, preparation was made for all the Sons of GOD to return in these days into high consciousness again, that they might become individually and communally the vehicle of the most glorious outpouring upon the world unto the healing of its mistake, the return of all its children to pure and beautiful habits, thoughts, desires, feelings and ways ; and, ultimately, unto the healing of the Elements, the revitalizing of those that lost their volatility and had become fixed in state ; the exaltation of the Essences to the magnetic status in which they once were, wherein they could respond to the Divine Law of attraction and of command ; the Redemption of the world back to its ancient polarity, its true Divine Estate, wherein GOD walked the earth with man through His Sons who embodied, and expressed, and revealed, and interpreted HIM.

The end of all Soul growth and evolutionary acts of high initiation, is the crowning of the Soul as a Son of GOD ; making the Soul one in nature, though not in stature, with the Only Begotten. For the stature of that ONE, is the stature of all the Sublime Mystery, and, therefore, of all up-gathered Soul-realization.

The Divine Purpose in creation can only be realized as the

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Soul realizes the beauty of His Love and the glory of His Wisdom, and, embodying these, reveals them in motion, in fashion, in radiance, in acts of service, in judgment, in passion, even the passion of Love Divine.

Many things I fain would have spoken unto you in this hour, which must needs be left unsaid. Yet whatever be the limitation of the statement in its all-encompassing and revealing nature, it is a Divine Apologia. Those things which we know, having heard, and seen, and tasted, even from the Word of Life, are declared unto you. Those things have we endeavoured to unveil and make known unto you. They are the solution, and the only solution, of this distraught world's present estate. They reveal the noble purpose of the Great Love towards His children, and the sublime giving of that Love in Divine Passion to redeem His world.

SOLILOQUY

O Majesty On High, our Father-Mother, so exquisite in Thy Love in its transcendency and its immanency ; in the glory of its fulness wherein it fills all things ; and in the glory of its condescension to dwell in the lowly estates of Thy children wherein Thou hast placed Thy Secret, that they also, even as in Thy Heavens, might come to know Thee ; we would adore Thee. How shall we more fully, more beautifully, more divinely adore Thee ? We would adore Thee through embodying Thee, and worshipping Thee through service, day by day. We would praise Thee through making the whole motion of our Being, within and without, one harmonious expression of Thy Divine Symphony.

Oh, in this hour, may we all be caught up into the Glory of Thy Presence, wherein every Soul shall again have the consciousness of Thee in Thine All-encompassing and Overshadowing and Indwelling.

THE ROCK OF AGES

"Rock of Ages! Cleft for me;"
I would hide myself in Thee,
Drink Thy Waters from Above,
Streams of everlasting Love,
Whose great flow is ever sure
In its Motion, and my Cure.

In the labours of my Hands,
I would do Thy just commands,
Nor seek respite from Thy Will,
But in service Thee reveal;
"Rock of Ages! Cleft for me;"
All my Life I hide in Thee.

Should the way be hard to tread,
And my Heart cry out for Bread,
And the Desert give but stone
As I pilgrim all alone—
"Rock of Ages! Cleft for me;"
Keep me ever near to Thee.

If perchance the shadows fall,
Thou art still my all in all;
Should Thy service in its range
Take me where man's ways are strange;
"Rock of Ages! Cleft for me;"
Thou my hiding-place shalt be.

[Naught

Naught of Earth to Thee I bring,
Of Thy radiant Cross I sing;
Nor with self would I be drest,
But in robes which Thou hast blest;
"Rock of Ages! Cleft for me;"
May my Life be clothed from Thee.

E'en whilst breathing this Earth's air
I would glimpse Thy Worlds more fair,
And ascend to Realms well known
There to serve before Thy Throne—
"Rock of Ages! Cleft for me;"
All my Being moves in Thee.

THE TRUTH:

How we may know it

THE TRUTH; AND HOW WE MAY KNOW IT.

It is an old question which is ever present; for many still inquire, What is Truth? Most inquirers are too impatient to await the answer, or are so captivated otherwise, that they cannot seek unto its coming.

There are those who ask the question, What is Truth? because in heart and mind they are ever inquiring, and must seek until Truth be found. These are open to receive an answer. Yet many of them believe what they receive, without inquiring, in the sense of examination and weighing what is given. Some are not yet able to sit in judgment, because they have not received illumination sufficient for the discernment of the Truth. And thus they accept things which become beliefs; and they are tempted to rest upon the beliefs as expressive of Truth, until they even come to accept the beliefs as the Truth itself.

If the beliefs held by the multitude, even those accounted most sacred, were true, or if they all spake even concerning the Truth, then surely the world would be full of the glory of Love, and there would be little or no error. And as Truth is of the glory of Love, having the same Source and Ultimate in its manifestation, the world would be a world full of the knowledge of Truth, of the Source of Truth, of the nature of Truth, of the beauty of Truth, of the power of Truth; and thus the whole world embodiment would become an embodiment of Truth in its manifold aspects, but every aspect true and beautiful, and speaking of the Source, of the nature of the Source, of the glory of the Source, of the purpose of that Source.

Truth must never be confounded with other things. Truth must never be confounded with those things that are merely articles of belief. Mere beliefs never bring you into the state of liberty. More frequently they lead into states of

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bondage. But the Truth makes you free. It gives you the freedom of a Son of GOD. And that really means the power of transcension, ascension, and realization, wherein there is illumination flooding the Being, and giving a glorious consciousness begotten of HIM Who is the Truth.

THE TWO ASPECTS OF TRUTH Now Truth has two aspects at which we will look. The first is the abstract, and the other is the concrete.

Love itself is an abstract Principle. It is not an intellectual abstraction, but a Principle belonging to the Mystery of GOD, which in the abstract, is Absolute. It fills the universe with its essences, and its motion to find embodiments. And these are concrete expressions of itself, all of which become aspects.

Truth is like Love. It is of the Abstract-Absolute of the Eternal ONE Who is Truth.

But HE is aspected in every concrete expression, Divine formulation, Celestial, Angelic, and Human embodiment, and also out into the lower degrees within the realms of manifestation that we speak of as Nature.

All the concrete embodiments are up-gathered into the Absolute, and all proceed from the Absolute. Every perfect embodiment is a testimony of Truth in its inwardness, that is, in its innermost realm, which is in the Absolute. And although it is difficult to take in (and we are not stating it to you simply as a philosophy in an intellectual way, but as a living Reality of the Being), the Absolute has its correspondence in us. Otherwise we could never touch it, nor receive from it, nor apprehend it, nor rise into the consciousness of it, and pass into its glorious realm where we have perfect realization.

Thus Truth is of the Infinite, though it has finite expressions. It is something belonging to the Eternal, and is revealed in the motion of the Eternities; and, through that

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motion, Truth finds exquisite channels for the revealing of itself. We will look for a little while at some of the concrete expressions of the Truth. For in this way I may be able to help you to apprehend the more inward significance of the sacred Mystery.

If you regard Truth as something that has come to you as knowledge, then you may behold it in the manifest world in what is termed Nature, as well as in the manifest conscious embodiments of the Eternal Mystery we name Humanity, and, higher still, in the Angelic World and the Celestial Hierarchy, and even in the Divine World embodiments—the Theophaneia.

TRUTH IS MORE THAN KNOWLEDGE In knowledge we may hold the things concerning Truth. But in mere knowledge we do not hold the Truth itself. For instance, in Nature there is a revelation of the great and sacred Mystery of GOD. In HIS majesty and power HE is found in the elements. Man meets with these in his search for knowledge and understanding. He tries to discover the nature of the elements, their distinctive qualities, their combinations, their possible uses, their primary, inherent potencies; and he gathers much knowledge about those elements and the uses to which they can be put. Here he has touched a realm of Truth aspected, Truth revealed in the motion and the constitution of the elements.

But he has not discovered *the* Truth, for that is unseen. It lies behind. It is contained in the Mystery which is the primary cause of those elements in their distinctiveness, their fashion, their potency, and their uses. The Truth can be discovered only when the elements are known in their fulness, understood in their nature and their potency, and in relation to the Source of their potency. For although men and women, through their scientific study of the elements, think they have discovered the secret of them, we do not hesitate to affirm that they are far from having arrived at that. They have only

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discovered something of that which is aspected. Their knowledge is comparative, and only elementary in its degree.

The Mystery of GOD is in all the elements, and none can understand the elements thoroughly without knowing something of His Sacred Mystery.

The Truth lies behind all these things. Yet the knowledge gathered is not to be despised; it is good if it be rightly gathered and used. If the purpose be beautiful, then the knowledge will be of value. Yet it will be only as a handselen to the still larger discovery as the Soul ascends in its consciousness, transcending the lower realms. For though the Soul does not leave these planes, it can transcend them in state and in consciousness, and learn the secret of the things with which it has been dealing, in those realms where alone the Truth is known.

If I spake to you about the nature and constitution of the precious gems, the same would be true. What are they? We can learn much about them. And yet it is impossible to analyse the gems from the without by any chemistric or other scientific process; because in the doing so, the elements of which they are built up become changed in their constituents and manifestation.

*SOME DIVINE
SECRETS*

Now, the gems are built up. They are crystallizations. They are built up and crystallized out of some of the most precious substances and elements and essences of the Divine World. Hence their inherent light. They have the inherent quality of receiving light, which is again refracted through them. And they are embodiments of the glorious elements of the Divine World. But they are only aspects of the Great Mystery found there. Though apparently in lowly estate just now, at one time those elements were not in their present fixed state, but were volatile. They became fixed through the changed Planetary conditions. Even in the crystallized state

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they hold Divine Secrets, and these have been preserved through the great ages, and will be preserved until the coming of the time when they can be liberated for high service. But the Truth concerning them can be learnt only in the Inner World, for it is of the Divine World. It is concerned with the Mystery of GOD.¹

Thus, though the gem may be a perfect gem, and the elements may be perfect elements, yet these are only aspects of the Truth.

Following this path of inquiry, you may come up through Nature into the plant life with its flowers and its fruits. There you have embodiments of Truth, and of the things that are true in the Divine World; but they are only comparative expressions of the Great Reality. A flower, after its order, may be a perfect flower. If so, then it is a perfect expression in that lowly aspect of the Truth concerning the Divine Thought, and the Mystery of Life. Of course, it is not all the Truth, as you will see; not even concerning its own order; but just one lowly aspect; even as one perfect gem is a concrete expression of the Mystery of the Truth, but not of all Truth, only of the Truth as it relates to its own order, its own elements, its own status. And so on, upward into humanity.

Truth expresses itself through consciousness. It is through consciousness that we apprehend even its aspects. A Human Soul in its fashion, in its attributes, in its potencies, when these are perfect according to the degree of the evolved powers of the Being, expresses the Absolute in a comparative way. It reveals the Truth of the Divine Thought.

Yet one does not get all the Divine Thought, if able to look into a Human Soul. If you have been so gifted from the Divine Love that you have the power to look into a Human Soul, you will see the most exquisite Temple imaginable. You

¹ See separate paragraphs on the Gems.

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will find substances and elements there which, in a crystallized form, are found in the gems, and, in a volatile form, in the elements. If you can thus look into a Human Soul, you will see such a form and fashion as will carry your thought onward and upward to GOD. And you will seek for the exposition of the Mystery yet more fully which is so transcendently revealed in that concrete embodiment of GOD.

THE SOUL AN ASPECT OF GOD The Human Soul expresses the Truth of GOD. It aspects it. In the measure in which it realizes itself, in such a measure does it reveal the Truth of which it is an aspect.

The Soul is a concrete expression of the Truth, but it is not the fulness of Truth. It is an expression of the Truth. The Truth itself is ever in the Absolute. The Truth is the Eternal Mystery of which we are all parts in our embodiment, and of which we are all to be high expositions through realization of the Mystery. As we realize, we are knowing the Truth. Yet our knowing of it, is not as knowledge gathered from without; though from without we gather knowledge concerning Truth in its various aspects and concrete embodiments. We gather that knowledge into the mind. But then it has to be changed into dynamic force, and made the motive power by which to raise the Being to the threshold of the realm where the Truth itself in its innermost meaning is found.

What is the Truth about the substances, the elements, the essences of a Human Soul? What is the Truth about its fashion? Surely it is the Mystery of GOD in it! That Mystery Presence lies behind the secret of its potencies. Those mysterious potencies enable it to rise up into such fulness of Life, as empower it to appear in the fashion of the Son of GOD. Through the perfect polarization of its essences, it is enabled to apprehend, and at last to comprehend in a vast measure of realization, the Mystery of the FATHER-MOTHER. And that Mystery is the Truth which lies behind All Things.

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In a perfect Humanity, every Soul would be a concrete expression of the Truth of the Divine Idea. But the fulness of Truth would still lie behind that which gave everything motion and embodiment.

And no Soul could say to another Soul, "I am the Truth." Yet all Souls could say, "I am of the Truth. It is in me; the thought of it is in me. The Divine fashion with its sacred Mystery is in me; and I am to embody it in making my life perfect. According to my order, status, consciousness, my life will be a perfected aspect of that Sacred Mystery named, Truth."

It is through our consciousness in the ascending arc of our Being, that we gather the true knowledge of the Mystery we name the Truth. GOD is the Truth in everything, behind everything, through everything, that is perfect, pure, beautiful, and divinely expressed.

Yet further would I lead you. No man, no woman, may say, "I am GOD." I have seen placards with such an expression, and read of such affirmations in books. But surely such sayings and affirmations are impious. Even if a man were the greatest pantheist, apart from the high spiritual concept of a real pantheism, he could not say he were GOD. If his pantheism were true, all that he could say of himself would be, that he is like a second of the minutes ensigned within the degrees of the circle of Being.

Thus you will observe that whilst a Human Soul may rise into the consciousness of the Eternal Mystery Who is the Truth, that Soul may never say it is the Truth, that it is GOD; though it may truly always say that it is of GOD, and from GOD, and that its life is for GOD. For the purpose of its Being is unto GOD. Its destiny is unto the realization of that glorious Mystery of the Truth we name the FATHER-MOTHER. HE is the Truth behind everything. In HIM is found the real interpretation of everything. HE is the creator of the glorious

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motion that gives illumination to the Being. Through the Light His motion gives, the Being understands, at last, all things, even the Mystery of its own fashion, and its high consciousness of God. And, just as even so large a section of the circle as one degree, cannot say it is the circle, because there are three hundred and fifty-nine more degrees to make up that circle; so a Human Soul, even the perfect Human Soul, cannot say it is the circle of Being. It is the Divine Mystery of Being aspected and individuated in exquisite concrete fashion for the exposition of the Mystery. And as it is true of the Human, so it is true of the Human-Angelic state unto which the Soul attains in the Angelic World. There, there is the higher status of Love, Life and Light. Love is manifest there in radiant Life. Now, no one in Angelic estate could say he was *the* Truth; but only an aspect; and the degree of such aspect in the measure of the order of the Angelic realization and potency. And such is also true in relation to the Planetary consciousness. No world could say, "I am the Truth." For even through all its elements, through all the consciousness generated within its planes, through all its potencies, the Soul would be only a small concrete expression of the sacred Mystery Who is *the* Truth.

CELESTIAL REVELATIONS

And the same law would obtain when applied to the solar embodiments, however great any one of them may be. In their high order, they are all expositions of the sacred Mystery. They are homes of millions of glorious Beings. They are theatres where the most glorious dramas are staged. The dioramic presentation goes on continuously in creative ministries. Yet no solar body, nor a system of solar bodies, though so high and so glorious, would say, "I am *the* Truth." They are only Truth aspected. Even in their greatness, they are only comparative embodiments.

The Truth is Absolute. The perfect elements are an exposition of the Truth revealed in them. The gems testify of

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all the glorious elements crystallized within them unto their preservation. The perfect flowers reveal the Truth of the Divine ideas. For when flowers are understood they are known to be ideas made concrete. They are divine, artistic expositions of thought, feeling, motion and purpose. And so right through the Planetary constitution and consciousness, through the Angelic and Celestial Worlds, even up to the Divine.

The Sons of GOD are sent forth, it is said, from the Divine World. They are Souls in high estate who have realized GOD. Such are the Souls who fill the glorious solar bodies for transcendent ministries—though they also minister in more lowly degrees than the Innermost, in the more outward realms of ministry spoken of as the Divine Angelic World, where Love is perfect and Wisdom ever glorious.

Now when even a Son of GOD comes forth to war—not in the human sense of war, but to war with the elements that are wrong, that are in erroneous state; to war with beliefs that have been fashioned unto the misleading of many; to war with the elements which generate mists within the consciousness, and thus dim and veil the vision of the children of men;—when a Son of GOD comes forth to war, he comes to make concrete an aspect of the Divine Mystery. And only in the measure in which he has realized that Mystery, can he speak of it. He cannot say, nor would he ever desire to say, “I am the Truth,” because he is only one of the Sons of GOD, all of whom have realized in high estate something of the sacred Mystery we name the Eternal Truth.

Thus is it when a Son of GOD comes to this world. There are many Sons of GOD in the world to-day. But even if a Servant of the Most High comes specially to the world as a Messenger, he comes to speak of the Truth. His message is concerning the Truth. It is an appeal to all who are able to embody it. But even the very best concrete embodiment, and the highest epiphany, is but an aspect of the Truth. It is

but Truth in comparative revelation. For none could reveal the Absolute ONE. The Absolute must be cognized. The Soul must rise by the process of Divine Ascension through the expansion of its consciousness, to the realm where that ONE is contacted, and where the Soul may attain even unto the knowing of HIM. And the process of such an Ascension in consciousness is through the expansion of the Being, the deepening of Life, the perfecting of the Attributes, the exquisite divine flow of all the volatile elements of the Being in their motion Godward, the spiral ebb and flow, ascension and descension of the Breath.

THE MASTER MADE
NO PERSONAL CLAIM

Therefore, when it is said that the Master, known as Jesus Christ, spake such words as "I am the Way, the Truth, and the Life," you may be assured there was other than a personal statement, something differing from a personal application. *His life was the true way*, as a life for others to follow unto realization. The glory of the CHRIST in Him, overshadowing Him, illumining Him, was the glory of Truth. It was the radiance that crowned the Way. The Life of which He was the exposition as a concrete embodiment, was not His own at any time, except in the sense that He was a child of the FATHER-MOTHER, a Son of the Gods, a Son of the Highest, and knew that Life in exquisite realization with the FATHER-MOTHER. Thus He could speak unto the FATHER-MOTHER as a Son of GOD, one who in His consciousness was in the bosom of the FATHER-MOTHER, and who through that consciousness realized the Great Love's Indwelling, Overshadowing, and All-Encompassing.

Though the Master was in such a high state, He did not, and could not, claim to be *the* Truth, though the way of His Life was the true Way, and the Light that shone through Him was the true Light that would lighten everyone who rose up out of the world into the consciousness of the radiant Heavens.

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And the Life unto which He called, was the Life that united the Soul to the Divine. It was the Life Eternal; that Life which is attuned to the Infinite; that Life which is the corollary within the Being of the motion of the Divine Breath through the Spiral and Planes, and the crowning of the Attributes.

Now you will understand that Truth is Absolute. And in the measure in which you realize it, you become concrete aspects expounding it. But all are only as seconds within the minutes, of which there are sixty. Yet the mathematical circle does not express the Infinite. There are many in the degree, and there are even manifold degrees in the circle of the perfect Life. For the Life that can enter into the circle of high Immortality, is a Life in which the four dimensions find expression, the four quarters of the circle exposition, through the manifold degrees and all the sub-degrees entered into and attained by the Soul.

The Soul can function within all the Kingdoms out of which it has gathered knowledge. In all the realms beneath the Human wherein there is no high conscious manifestation, it can function. For in its consciousness it can enter them, to find their secrets. The Soul can function on all the planes of manifestation in the Human Kingdom and rise within the Angelic World. It can soar unto the realms of the high solar embodiments, the glorious Celestial systems, and even unto the Divine World of all. It can enter not only the Divine World of this system, which is the solar body, but also the Divine Centre of all. For that glorious Mystery is in the consciousness of our Being; and in that realm the Being touches the Absolute and knows the Truth. There it cognizes that which interprets all things, illumines all things, elevates all things, glorifies all things. It beholds the Truth that makes Life free, that gives liberation, that crowns the Life as Angel, then Son of GOD, one in the likeness of the sacred Mystery of the FATHER-MOTHER.

How may you know the Truth? By its inherent divine

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qualities. The Truth is beautiful in every aspect of its exposition. It is always beautiful, for it is the radiance and the glory of Love. It reveals, and in the revelation it oft-times disturbs a Soul who has its motion Godward. And it does this, not because it is hurtful, but just because it is beautiful. You may know the Truth in its exposition; it is ever clear as crystal, and revealing. Whatever it asks you to believe concerning itself, you may be assured is perfect, and that nothing it asks of you will ever be hurtful. The visions it brings to you will be illuminating. The joy with which it fills your cup will be free from bitterness. The power with which it clothes you, you will know as something distinct from world-power; for it will become the power within you to ascend and transcend; and the power to love and give divinely. The Truth makes you free. It delivers from every kind of bondage. It gives the Soul divine freedom. It gives the quality whereby you love divinely. The lack of the motion of Truth within them causes men and women to fail in love. Because where the Truth is, its motion makes everything partake of its own glory. It makes for true spiral motion, and gives balance. It crowns the Life with righteousness, and makes it resplendent with the balance of Equity.

HOW WE MAY KNOW THE TRUTH

Thus does Truth make the Soul free; free from the things that hurt it and hinder it, and which prevent it from making manifest the Life of perfect Love. Divine Love is perfect, and Truth is its radiance and its revealer. When you love truly your attitude is true. When you love divinely, your gift is true. When you love like the Angels, the flower of your giving is an exquisite bloom that expresses your inner Being. When you love as do the Angels, you give of your thoughts and your desires, your powers and your activities, as perfect blooms expressive of the glorious Tree of Truth which is the Mystery of the FATHER-MOTHER as Love Transcendent, and which is in the midst of the Garden of every Soul. And should you

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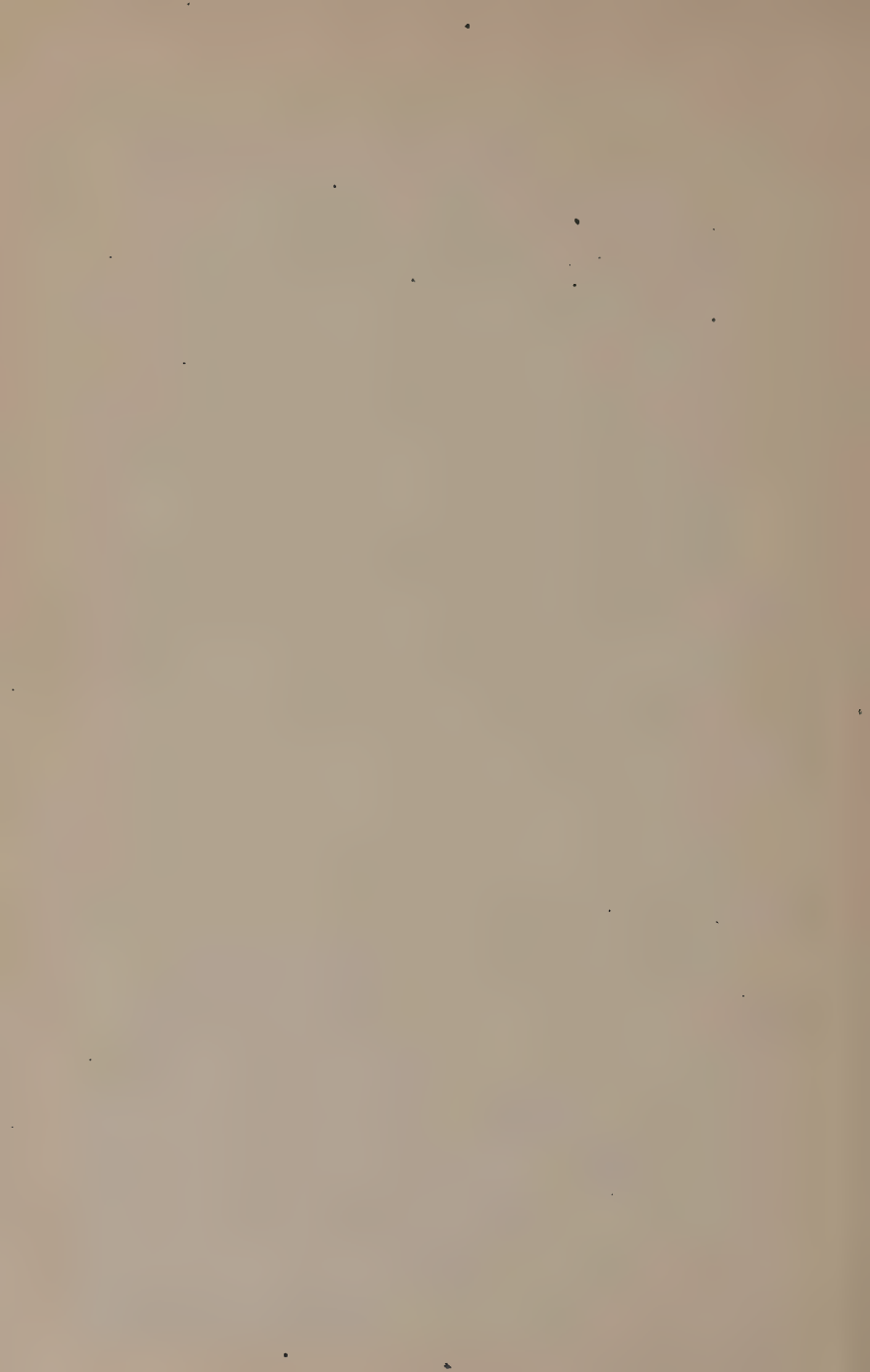
fear that you can never get at the Truth, unto its realization in such fulness, chase the shadow from the threshold of your mind and your heart. For any one who loves truly will get at the Truth, and ultimately know it fully. Any one who loves beautifully is aspecting the Truth. Where the heart desires nobly, the veils will assuredly part, and beyond them Truth will be beheld in glorious fashion. And it will be known as Love the Interpreter, for it will interpret all things.

Let not your heart, therefore, be troubled, though the full vision has not yet come to you. The Mystery behind what is named the Truth, shall be revealed to you. Ye know that GOD is Good. Trust HIM. Though all the world forsook you, you may trust HIM. Though all the world became changed around you, HE is sure and steadfast. HE is the Truth, the unshakable foundation of your Being, the living force in you against which the tumultuous waters of life in vain may dash the waves of their turbulent seas. HE will keep you sure and steadfast, for HE is steadfast. Unto HIS children HE is unfailing; and within the children who give their Love in trust to HIM, HE will unveil HIMSELF.

Let not your hearts be troubled. If you seek this Truth, it is well with you. On the way to the realization of it, ye shall surely find, even in the measure in which ye seek. For the measure in which ye seek cannot be greater than the measure of your capacity to receive, the seeking being the resultant of the motion of the powers which give you the capacity. Thus if ye seek for the Highest, it is because the Highest is in motion within you. And ye will find that Truth in the Highest.

Oh, wondrous story it is! that the Soul can know HIM Who is the Truth, the Living Truth, the Infinite Truth, the Eternal and Ever Blessed ONE.

THE SEAT OF AUTHORITY



THE SEAT OF AUTHORITY

In everything we revert to HIM Who is the centre of all things, and Who is the Authority for the interpretations of all glorious manifestation in all the realms. For the real Seat of Authority for any message that concerns itself with the true, the beautiful, the perfect; the good, the lovely, the divine; the perfect Human-Angelic and the Son of GOD; must be related to HIM, out from Whose Bosom of Mystery they have all proceeded. All true lovers of Truth, all seekers for the realization of it within themselves, must surely acknowledge *that He alone is the ultimate Authority.*

But the minds of men and women through the ages, even whilst believing in this most obvious fact, have been perplexed to know how to get at HIS Seat and become assured of HIS Authority. Thus, as the inward vision dimmed, as the veil through which the Light was revealed closed, men sought other channels than the one HE appointed, in the hope that they might find the Seat of Authority. And thus for ages men and women have asked the question, "By whose authority dost thou teach these things?"

Through the ages many have sought for that Seat of Authority, and, not knowing where to find it, have been perplexed, and in their perplexity have turned hither and thither. Individuals have arisen, and also seats of authority composed of many minds, claiming to be the final judgment upon any truth to be believed in and accepted. In some instances it was centred in one; in others in an ecclesiastical oligarchy. Indeed, it was in such a way that the books of both the Old and the New Testaments were received or rejected, and even the interpretations to be put upon them affirmed and circumscribed.

Great Souls have travailed amidst the darkness seeking for the true Seat of Authority that would give them such an

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assurance that they would have no occasion to doubt any more ; such a Light upon the Mystery of Life that they would never be in darkness again.

THE TRAVAIL OF MANY SOULS I have asked you to sing Newman's hymn¹ this morning because he was an outstanding figure of travail during a difficult period in this country. He was a great Soul with a great mind. He found himself amidst the controversy of his day, plunged into the maelstrom of opposing streams of Belief where he found only doubt and fear. He became conscious of being borne upon an irresistible motion away from the old seats of authority. They were uncertain, like houses built upon sand. It was thus that he made his way to the Church of Rome. He felt also that amidst the unwisdom of so many judgments through the ecclesiastical and educational oligarchies, it was better to have one through which pronouncement should be made, than the many synodical judgments which obtained.

It was amid such a travail that he wrote his wonderful song which we have sung this morning. And there is a depth of meaning in it which perhaps, through the beauty of the expression and the exquisite motion of the music, you miss oft-times. That he had had his wonderful visions, he testifies of in the closing cadence. You will readily understand that I do not agree with the setting of the musical directions in making that passage piano. It should be fortissimo. What a transcendent prayer and outburst of longing and assurance, that, when the night had passed, he would behold those angel faces, whose vision he had loved long since, but lost awhile !

Very few know what it meant to Cardinal Newman, or rather Henry Newman as he was then, to write that song. For he wrote it as he passed into the Church of Rome. He sought the Seat of Authority. And although he had no assurance that it was

¹ "Lead, kindly Light."

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to be found there, he felt it better for himself and others to rest in the affirmation of the archfather, than in the scholastic and ecclesiastical oligarchies.

And there have been many like Henry Newman.

SEEKING AN INNER AUTHORITY

On the other hand, men of deep religious temperament and exquisite motion of Being, and even great passion of Soul, have sought to find the Seat of Authority in other than scholastic institutions and ecclesiastical hierarchies. So notable a thinker and writer and passionate lover of mankind as the late Dr. James Martineau, the head of the Unitarian College in Oxford, wrote in his book, "The Seat of Authority," that the Reason was that seat ; and that man must find the seat of authority in his Reason. He stressed the idea that the ultimate appeal was to the Reason, and that one could not get beyond it. He affirmed in his unique induction that that which the Reason could not receive, it had to reject. There was no blame attributed to the individual for such a rejection. It had so to act just because of its very constitution. According to the status in which the Soul was in consciousness, it must needs accept or reject as it could understand, and as it was able to receive of the truths of the sacred Mystery of the FATHER-MOTHER.

Martineau wrote beautifully. His exquisite Soul-motion reveals itself in every page of his writings, even in his most subtle philosophical works. Yet men and women have never found rest through making the Reason the seat of authority. Philosophy reveals this. And philosophy is also full of the long shadows, aye, even of the darkness of the long night that has beset this world and lain athwart its threshold.

If such great men (and we could name many, and women too) have failed to find the Seat of Authority through the one as in the Papal See, or the many as in the Assemblies, or even through the Reason, where shall we find it? For although we

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affirm that GOD is the ultimate Seat of Authority, how are we to come at the consciousness that we are there? How is it possible to know when a message is a message from the Divine World? Who is to be the authority, if it is not the servant through whom the message comes who is the Seat of Authority?

You will note that the Master, when in the days of the Manifestation He had to deal with this question, spake not of Himself, but of that ONE Whom He knew. He spake not only of the Absolute ONE as the FATHER-MOTHER; but of what seemed to be a more concrete expression of that sacred Mystery, in the fashion of the Son of GOD:

If you follow the Sayings attributed to Him which are to be found in the New Testament, you will find that He always refers (where there is not a distinctive personal meaning given to them by the writer) to His authority as being from the FATHER-MOTHER.

And in "The Logia, or Sayings of the Master," and the other Teachings for which the Order stands, you will find it set forth that the Authority for the restored message is not in man. It is not in the servant. The authority for a truth is not simply in the fact that it has been proclaimed by one purporting to be sent from the Divine World. The authority is not in the proclamation. It is not in the one that makes the proclamation. The only Seat of Authority is GOD; and His Truth is its own evidence. If the authority or self-evidence be not there, it is nowhere.

True, you may ask the question, But how is the Authority to be discerned even in that which is proclaimed?

Here Dr. Martineau was right in stating that the Reason must be able to receive it. Yet the Reason of itself will not discern that which is divinely sent. Truth is not only illumination, but it requires illumination for its full understanding.

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Here it is well to understand this further question, "What is Reason?" Is it merely the intellectual faculty by which men and women can reason from cause to effect, or back from effect to cause? Is Reason only the mental power by which one can follow the arguments and syllogisms of the logician? Or is it something transcendently greater?

OUR DIVINE INTELLIGENCE

What is the Reason? It is the magnetic balance of the mind, the pole of the Soul's Divine Intelligence. But a Reason that can discern Truth must be illumined. Therefore, it must be one with the Understanding. But it is the Reason that understands when the mind is illumined. But even illumination may be at first, by the process of reflection, a process by which Souls are educated in the Truth through Angelic vision. But the Reason has to rise beyond the realm of the reflection into that of the realization, and become one with the Intuition; for this latter is the treasure-house wherein all the Soul's history is stored. And the Soul must needs bring out from that storehouse its own history, and the Reason discern it. The mind will receive that history by reflection; the Reason will differentiate and correlate the events. Such Truth can be understood only through an illumined Reason wherein the Understanding is enlightened and the Intuition's veil so drawn that the Being stands in the consciousness or realm, though only on the threshold of it, where all things may be known.

Thus the Reason has to examine the message that comes to it, even though it purports to come from the Divine World. This ye will do well to remember. Never receive any message without examining it. Do not believe a message because it comes in this form or that way, or with such and such a name attached to it. Examine it. Weigh it in the balance. Separate its component parts. Learn to perfectly differentiate. Understand the claims of a message. Be sure they bear the impress of the Divine. Otherwise you are receiving what leads you into

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blind belief where the Understanding remains unilluminated.

A living message gives illumination, because the Seat of its Authority is in GOD. And the evidence, that the message is HIS, is found in the message itself. You must find it there. You will not find it anywhere else, if it be not in the message. If it be like GOD, really like the Eternal and Infinite Good in the qualities of it, and the things it conveys to you, in the power it brings to you, in the Love it generates in your heart, even making you divine in the qualities of your Being ; then you may know that that message is from GOD. For all messages that come from HIM are like HIM. There is no mistaking them. They are full of living power for the Soul, when received. They become potency and majesty, lowliness and exquisite beauty, radiance begotten of divine motion and the exposition of the most perfect art, the interpretation of the most exquisite music and the revelation of the glory and motion of the Son of GOD in the Being.

THE ULTIMATE AUTHORITY

Thus would I have you understand that the Seat of Authority is in GOD. Because of this it must be found in HIS Truth. It will radiate in the message HE sends. For HIS Authority is self-evidenced in HIS Message. Therefore it is not in the servant or servants, however high their estate.

Of course the servant must embody that Message to reveal that it is from GOD. To interpret that Message he must have its motion. To show forth the glory of it he must have its motion so intensely expressed within him that its radiations will pour themselves through him. Even in an event like the Incarnation, as that term is used in relation to the Master, the Seat of Authority is not in the servant in the embodiment. It is ever in GOD. But the Truth finds its embodiment in the vehicle. For, if you will have it (and you must now have this truth), an incarnate life does not mean simply one born into this world as the servant or Son of GOD. Incarnation has

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come to be associated simply with the dwelling in a physical body. But the word "carnate," flesh, has to do with Divine Substance. There is flesh everywhere. There is the Flesh of the Son of GOD and the Blood of the Son of GOD in the Inner Realms, and in the inner realms of our own Being. So an incarnation of the Divine is not simply GOD filling a man or woman to reveal HIMSELF through the man or woman. Incarnation is the making of the servant so much one in the Substance of Being with HIMSELF, that the Flesh and the Life-stream of that one is the exposition of the Indwelling of GOD, whether it be in the Divine World, or in the Celestial Realms, or even within the Angelic World, or upon these outer Planetary planes. The incarnation is not simply in the vehicle. It is, indeed, not there. It is in the Flesh, the Substance, and the Life-stream of the Being. It is the Being who is GOD's vehicle who becomes incarnate in the human sense for purposes of ministry for GOD on these planes.

THE AUTHORITY FOR THESE TEACHINGS

How are these things known to me ? By whose authority am I able to affirm them ? Is the authority from one's self, in one's self ? Nay, it is from HIM alone, and only found in HIM. But the knowledge of it is within me.

And now this leads me to speak to you intimately of the nature of the Divine Authority claimed for the Message, and the Seat of Authority in relation to it.

It is not of any man, as has been shown you. It is not dependent upon any company or assembly of men and women. It is not derived from any school of thought. It is not given that way at all. Nor is it delegated from some high seat such as men have associated with the Papal See or other ecclesiastical prerogatives, singular or multiple. The Message itself directs the Being to find it in HIM Who is the Being's LORD. It asks the Soul to find the evidence for its Authority within the Message.

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Can I testify of it with assurance? O yes! For it is no resultant of speculation, nor upgathered knowledge by the way. It is not unseemly that you should enquire for the authority of a Message that purports to interpret all things, giving to everything its place and true significance. And you might ask without any thought of irreverence or lack of trust in the servant, how he knew that the Message he had to give was from the Divine Seat of Authority, even the Living ONE. And he must needs reply that in all the aspects of the Message as it has had to be given, and will still have to be given, the servant is but the vehicle of HIM Who is the Authority, and as HIS servant he has to proclaim the Message of his LORD. And in order that he may be able to proclaim it unfalteringly, and as something not simply communicated to him upon the realm of reflection but within the Realm of Being; as the LORD's servant he has been made to taste, and see, and handle, and know, those things of which he may speak, and hath spoken, and of those things yet to be spoken—all of which are realities within him and unto him.

Yet, although he can testify of those realities as most substantial to him, he is not the Authority in the sense of being the Seat of Authority. He is only the revealer of that Seat, that Divine Regal estate, that Transcendent Throne of Majestic Regnancy. But he hath power given to him to testify of the things he knows. Thus he can affirm their Authority in the Great Love. But he himself is ever, and ever would he be, only the servant of his LORD.

Yet you may press upon him the question, How does he know these things are true and faithful? that they are related to the Faithful ONE? and that they concern the sacred Mysteries of Being, the Christhood and the Oblation?

That cannot all be unveiled. But he would endeavour to unveil, in so far as he may be permitted, how he knows.

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The Divine LORD is most real to me as the Living Presence within me. The motion of the Eternities within my Being, out from the consciousness of which I never seem to be, though only HIS servant, is HIMSELF within me. That HE is as glorious as I endeavour to describe HIM to you is saying but a partial truth ; for HE is far, far more glorious than any description the servant could ever give you. That HE is a Living Reality within your own Being, is known to me because that which is in one Soul is in every Soul, though in varying degrees of realization and divine potency. That that Presence is in you to become full, even unto the pleroma of the Godhead within you, cognized and recognized by you within the temple of your Being, is a most glorious Reality to the servant. It is thus he can tell you of it. It is also known to him that the Christhood of the Days of the Manifestation, was a magnificent (if I may use such a term in relation to the Divine Majesty and Stooping in exquisite lowly revealing) revealing of the Will of the FATHER-MOTHER, and the bringing down to the vision of the Children of the Kingdom who could apprehend, the reality of the Divine Seat of Authority for all Truth. Unto the Divine Presence were they called. If the Soul came, it knew for certainty. If across the threshold of the Divine Realm the Soul passed, as it once passed to abide, it knew forever. And whatever the dark night may have been that is now left behind it, or the long shadows that have lain across its threshold, it knows forever after crossing that threshold, *Who is the Authority.*

THE MASTER AND AUTHORITY

The glorious Christhood was a gradual unveiling to the intimate ones of this very perplexing problem of the Divine Authority, and the real Seat where the Soul could find that Authority. It was thus the Master led His intimate ones gradually from Jesushood into the radiance of the Christ consciousness, and onward and still upward to glimpse the glory of the Mystery of the Lord-consciousness and Presence, as on the Mount of Transfiguration where, having prepared

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them to function with considerable fulness upon the sixth degree or plane of consciousness, called the sixth day, He led them for a little time into the seventh degree that they might behold the Mystery of that Authority and hear The Voice from out the Cloud.

That that Christhood Manifestation was a glorious reality, the servant knows without a shadow. And that the intimate "Sayings" of the Master to His intimate ones concerning that Manifestation, had for their purpose the leading of them into the conscious realization within themselves of the Indwelling LORD, in order that they might become HIS incarnate embodiments ; that the Immanence of the Divine Mystery might become within them, Emmanuel, in all their substance, their flesh, and the lifestream of their Being in the innermost ; and that, through all the powers, the vehicles, the potencies, the elements, the essences, they should become even as the Son of GOD incarnate, GOD embodied in their flesh, their substance, and their magnetic streams, the servant also knoweth.

That is Divine Incarnation. And He taught them that it was the way into the Great Realization, and that the Realization was this glorious Indwelling of the Paraclete.

The same Message we have to proclaim to-day because the vision of that glorious time has been recovered. The Seat of Authority has caused it to be recovered. The Overshadowing ONE has given to HIS servant that which enabled him to recover it, so that it stands out in dioramic, processional motion, living to his vision. Thus the things of which he speaks concerning it, are realities. They are not gathered from the histories purporting to set forth that glorious Manifestation ; though it is a coming back to them to re-interpret them, and to bring out from the traditional settings in which the living truths have been placed, those gems of truth with their inherent light—which, unveiled once more, flash forth the glory of the LORD of BEING into the minds of His children, and through

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their minds into their Being, and through their Being into a glorious outpouring in blessed ministry for HIM.

And then, concerning that Mystery the western world has formally believed in, and affirmed, and made a vital matter of belief without seeming to have understood anything about it, namely the Sin-Offering as a Divine Oblation : in your hearts ye ask, *How do we know it is true ?*

OCCULT TESTIMONY You will therefore bear with me if for a few moments I have to show you how it is known to be true. And here, by the way, it might just be indicated to you that, though in philosophical teachings of the present time, as well as in the past, such a travail as the Oblation implied is unrecognized, yet, within recent days there have been coming from the occult world glints and gleamings concerning the great Mystery. Some few years ago, one who has since passed over received communications from the occult world, which he took to be of a very high order. Within those communications he found such things as these. (I might say he was a scientist, one who studied philosophy from its scientific side, and set a scientific value on all the things he received and believed in.¹) In one of his posthumous books, which he said was to be published after he had passed, there is recorded this, that during the days of the Manifestation this world was in dire danger (this had been communicated to him) from the dark forces, from which evil powers it had to be delivered. Indeed, had it not been delivered, disaster would have overtaken it. And the deliverer was the Master, Jesus. To him, the Master known as Jesus, was only one of many Masters of that time in whom the Theosophical Society, as well as others, have believed. But He had this work given Him to do to deliver this world from the Satanic forces. It is recorded by the occult world that He wrought a tremendous deliverance. But what the real danger

¹ I refer to the late Mr. Sinnett.

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was, and how it was averted, were not revealed to the recipient of the communication. Incidentally, he says that, because of this, Jesus was raised to the realm and state of Divinity, an estate as high above the Planetary hierarchical ministries as they are above the realm of the teachers named the Masters.

This was a wonderful testimony from one quite outside the realm of the inner vision of the Oblation. The vision was not revealed to him. And even his endeavour to interpret what was given to him is far afield ; but still he was reverent and full of a desire to know.

Now I would say to you that the occult world has only recently had revealed to it a veiled vision concerning this sacred Mystery. It is only of recent years that the occult world has been permitted to discover that which was hidden long, long ago (as stated in the Epistle to the Hebrews) from the Angels. For it is well that you should know that the Master who was the Servant of the LORD, and never accounted Himself other than the LORD's Servant, when He passed away from the Christhood (which was the laying aside of His robes, the divestment of Himself, in order to take up the burden of the Oblation) had very specially to be guarded, because the powers which had to be overthrown were determined to overthrow Him. They sought to do it throughout the Days of the Manifestation. Failing to do it personally, they did it in perverting His Message, which was the most effective thing to do from their standpoint. They so misinterpreted the Message, that since the Days of the Manifestation until these days no one has discovered what Jesus Christ the Lord stood for. Men have thought of Jesus Christ as a man, whereas Jesus represents the Divine Love embodied in a life of Love, compassion and pity, lowliness with majestic stooping, Love given without knowing that it is stooping ; at all times and in all ways ready when called upon to give of itself. And Christhood is a glorious radiance within the Being, radiating through the

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Being, revealing that the Being is in touch with the Realms of Light ; that the Light is within the Soul. That is Christ-hood. It is Christ giving Light.

The Master in His Teachings interpreted all things unto the Soul. For a servant in the estates of Jesus and Christ is an interpreter of that Love in sweet embodiment. And that Radiance was gloriously set forth as the Radiance of Christ by the Master. Also, concerning the LORD He could speak as ONE Whom He knew intimately. You do not find those things really differentiated in the biographical sketches or supposed histories of the Master and His Teachings.

THE GUARDING OF THE MASTER Thus you will understand how it came to pass that He, the Master, had to be specially guarded, and that even the Angelic World was closed during the period. It was closed to the vision and consciousness of the Angels, as to who He was. Nobody knew Him. He was let down into such human forms and into such human estates, that none knew Him except those who were specially appointed to minister unto Him.

Who He was had to be veiled ; and what He had to do, hidden. It was a Divine Secret. How He had to be ministered unto and guarded, only the Divine World knew.

And I would say something to you, and you will bear with me in doing so, for it is reminiscent of a subject on which I have spoken to you at times, concerning the Forty Lives. In order that you may understand, I will just refer to some aspects of those Lives.

He Himself was never permitted, during the travail of the Oblation, to recover the high Christ-consciousness operating in the Days of the Manifestation ; though in each Life He came back into the Jesushood estate, and the Spiritual Christhood consciousness wherein He was able to realize much. He loved that Life. He rejoiced to come back into those states which He

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loved. He had a strange longing for something He could not come at, the old vision, the high realization of the Indwelling ONE. For in such Spiritual Christhood there was such an auric outflow unto Him, and such an Angelic Encompassing, that He rejoiced. Yet through it all there was this constant latent sorrow. He wanted something He could not find. And in looking back through the life, He wondered how He had lived it ; how strange it all seemed, strange to His best emotion and His Angelic Love.

But the Angelic World, though ministering to Him, did not know Who He was, as He passed on into and through each life. And so for Forty Lives He came and went, the Servant of the LORD, bearing the burden appointed unto Him as a ministry to this world, the blotting out of the awful resultant of its own misdirected desire, which may be called the karmic burden of the whole Planetary household. From life to life He passed, bearing His burden of Divine Sorrow, until the last life came. That was the fortieth life. He was still the Servant of the LORD, the burden-bearing Servant for the LORD, the vehicle of the LORD's Passion. For it was the Divine World's Passion that moved in His own. What Passion filled Him was the Passion of that World in Him. For He was a Son of the Highest in His substance and life-stream. Even in the very travail of the Divine Passion in that Being of substance and life-stream, God was incarnate in Him. But not in the outer vehicle. That was as of one in a fallen estate. And the inner Being had to operate through it with veiled consciousness.

GLIMPSES OF THE TRAVAIL

Now, when the fortieth life rose, and the tragedy of its years passed with its burden fulfilled, and the setting of the life approached even as He drew near to what might be called the last lap in the race of the Oblation against the play of the forces that were inimical to the accomplishment of it, He awoke, just as in the other lives, and had a season of joy. But in His

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waking, new ministries had to be rendered. And the occult world that had lost sight of Him, and had failed to discover Him throughout the travail, sought for Him. So it could not be told who He was, nor where He was. The servant who speaks to you has had to look out upon the vision of that travail, to witness the closing scenes of that sorrowful drama, and to feel lapping upon the shores of his Being the bitter waters of those sorrowful ages. Thus he knows.

Yet that is not all. For when that one of whom I have been speaking, was returning through the fortieth life into that Jesus Christ consciousness once more, there broke upon Him the whole travail of the ages and he seemed as if he had to go through it all again. And during that period several ministries had to be rendered. It was not only the rising into the Jesus Christ consciousness again, but the rising into the realm of vision and realization where all the experiences of the Oblation could be adumbrated upon the Being. It was then it seemed as if the vehicle would break, aye, as if the very Being's Veil would be rent asunder and the sacred Chalice broken.

And I have this further word to say to you. It is sacred to me, and I would have you regard it as most sacred. I speak of it in order that you may understand what the conflict meant to Him that was implied in the Oblation, and also the conflict in the tragic days of the Return. It is this. During the Return it seemed as if it would be necessary to close the Veil for the time being, and withdraw that Servant who had borne the burden; and it appeared, indeed, for a little time, as if the withdrawal would have to be completed, and his Return come at some other time.

Then the Great Love provided that which was truly miraculous, by which he was able to be let down again into the vehicle and gradually regain the power to function upon these planes for a time, that there might be a revealing in this life of the Divine Love, and of the work accomplished for the children

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Thus has it come to pass that whilst you are all functioning here in these days, a revealing of the Mystery of that glorious ministry of the Heavens has been made possible for you. Through the Message you should be able to understand the Manifestation embodiment, and the Divine Passional Work of the Oblation. And also, that through the call of the Message you should come back to your own glorious Childhood to the FATHER-MOTHER ; and that the holy estates of Jesus Christ the LORD should again be entered into by you and unveiled through you.

It was thus that the Heavens accomplished that which enabled the Message to be written and proclaimed in these days. So when you ask "on what authority speakest thou these things ?" the reply is on HIS Authority Who is my LORD and your LORD. HE has given to HIS servant Who has to proclaim these things, the power to pass through them all, to realize them all, to know them all. Therefore they are not gathered from traditional sources, nor from scholastic centres, nor communicated by any notable earthly authority. HE hath given HIS Servant power to know these things through his having tasted and seen, and touched and handled them, even unto the realization of the Transcendent Mystery of the Passion of the LORD of Love.

HE Who accomplished so much for HIS children through HIS glorious burden-bearing (for it was HIMSELF Who bore the burden through HIS Servant), would draw the Veil apart that you may all know how glorious HE is, how real HIS Love is, how transcendent is the Life unto which HE calls you, how unfailing is the Love that is to become power within you unto high realization, that you may come to HIS Seat of Authority, even HIMSELF ; that you may know from HIMSELF that these things are true, and that they are from the Faithful ONE unto the faithful, the children who love Truth. These faithful ones are not the faithful of any denomination, or any system :

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they are the children who love Truth and Honour and Divine Beauty; the children who love Love for Love's divine sake. For HE would have His children know HIM as the LORD of His faithful ones.

Even with all this unveiling it has only been possible to just touch the hem of His garment. Yet in doing so, if it has taken you even to the outer threshold only, where you have peered through the Veil that is now parted, and through the second and third Veils, even to the Innermost Altar, and seen from afar through those Veils, then it is well. Unto this end has the Message this morning been of such an order and nature that ye should no longer be as children shaken by every passing breath, as the reeds are shaken by the wind; but that ye may know in blessed assurance and in ultimate realization in high estate, these glorious verities of your LORD.

How shall we praise Thee, O our Father-Mother, Who seekest no earthly praise, but only the blessed, perfect motion of Thy children?

How shall we worship Thee as fain we would, Who seekest only the service of Thy Love to be perfectly expressed in and through Thy children?

How shall we ever adore Thee as we would, who seekest only that adoration wherein Thou art Incarnate in the Divine Substance and Streams within Thy children?

Yet our lives would be for Thee, for Thee only, now and for evermore, O Most Glorious One!

THE WITNESS OF GOD

THE WITNESS OF GOD

The question is often asked:—How may we know GOD, the Great Reality? The ONE Who is postulated as the Absolute? How may we know that HE is? Where is the Witness to the Reality?

Many have written and spoken concerning witnessing for GOD. They have affirmed HIS Reality; and much has been gathered up and formulated into beliefs which are proclaimed from time to time. Thus the mind has had to learn to trust where it could not see, and the heart to hope where it could not yet realize, and to believe that the things spoken and written of were true. Most outward religious expressions are the outcome of such affirmations.

But where is the Reality to be found? The question is the cry of the heart that is seeking for the goal, the motion of the Being towards HIM. And the answer is to be found in that motion. In it there is an unfailing Witness. There is a Witness that may be touched. There is a Witness whose voice carries no uncertain note in the message given. There is a Witness which all may know.

Truth is its own Witness. That which is beautiful is its own witness; and Truth thus witnesses for itself. All beautiful embodiments of Truth, testify of its reality. All that is beautiful is true, and all that is true is beautiful. The witness of the Truth is in itself. There is no authority for the reality of GOD, but in the Truth. The Truth is HIS Witness.

*TRUTH IS MORE
THAN KNOWLEDGE* But Truth is not mere knowledge, though knowledge may be concerned with the Truth. Seeking for the knowledge is concerned with and related to the Truth; but much is taught in relation to GOD that is far from true. The Truth contains the Witness of HIM. The Witness is Truth's Authority. I

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would here repeat the aphorism, that that which is true is beautiful, and that which is truly beautiful is wonderfully true after its own order of manifestation. For the Divine Thought is ever beautiful. In it, there are none of those things which are not beautiful in themselves. Men and women may not carry their ignoble creations with them into the Heavens. For all creation that can be related to the Divine, must, as embodiments, be the expression of His Thought. And that must be true, whether it relates to the Heavens above, or to the Earth beneath.

Yet you still ask:—How are we to *know* the Truth? How are we to *know* the Witness, and that the Witness is True?

There is a great passage in the New Testament, found in the first epistle attributed to John, in which it reads:—

“There are three that bear witness in the Heavens; the FATHER, the Word, and the Holy Ghost : and the three are one.

And there are three that bear witness upon the Earth; the Spirit, the Water, and the Blood ; and these three are one.”

In the Revised Version the former part is eliminated, as it was supposed to have been interpolated into the original. Little did those know who eliminated it, what precious words they were casting out.

I call your attention to the passage, because it contains the very soul of this Mystery.

There are three who bear Witness in the Heavens: the Father, the Word, and the Holy Ghost. There are three also on the Earth: the Spirit, the Water, and the Blood.

THE CENTRE AND THE CIRCUMFERENCE As it is in the above, so is it in the beneath. The realm of the manifestation of perfect Being, is the reflected expression of the realm of Inner Being, in states of realization. Thus, whilst we think of the greater Heavens where we know God is,

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and also whilst we think of His Indwelling Presence, we are bringing those Heavens nearer, because, as it is in the Divine World of Macrocosmic Being, so is it in the Divine World of the Microcosmic Soul:—the Divine individuated Life. For, you cannot comprehend that for which you have no faculty. The heart does not cry out for that of which it knows nothing. It does not seek after GOD because there is a great urge from without influencing it to seek HIM. It turns to HIM because there is a great urge from within, a motion that finds satisfaction only in the consciousness of HIM, and when HE is found in the blessed Realization.

Look, then, at this great mystery of the threefold Witness which is said to be in the Heavens and on the Earth.

The Master is said to have testified of the FATHER-MOTHER, and of that ONE Who was named the CHRIST: through the splendour of the illumination, and the realization of that Holy Indwelling and Overshadowing ONE, He bore witness to the Reality of the FATHER-MOTHER.

That very passage now found in the epistle of John, was originally His own. The terms were used by Him when speaking to those of His intimate friends who could apprehend and appreciate the inner things of the great Mystery of the Divine Wisdom. The Witness of GOD is in all His Words and Works. They bear witness for Him that He knew the FATHER-MOTHER, and HIS CHRIST. All Life in its true motion, witnesses for GOD. The inner motion of your own Being bears witness for HIM. What is that Divine Motion, if it be not from HIMSELF in you? How is it nourished if it be not derived from HIM? What does it seek after, if it be not HIMSELF? How does it seek for HIM, other than through the attraction of HIMSELF? Life itself, and the goal of Life, are the finding of HIM in the blessed Realization.

You need not endeavour to climb the starry heights to find the Witness of GOD, though all His Works witness of HIM.

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The Witness which you need find, is in yourself. That which is in the Heavens above, is also within the heavens of your Being. Behold, how beautiful it is, and how wonderfully it is expressed in these very terms! There is the FATHER; the WORD; and the HOLY GHOST. And these are everywhere manifest. They relate in an equally wonderful way to the outer manifestation. For there is the Spirit; the Water; and the Blood.

Is there anywhere to be found a greater testimony to the reality of the Divine Mystery couched in Man's childhood to HIM, than the Fatherhood and Motherhood principles? There is the FATHER; the WORD; and the HOLY GHOST. Those represent the creative Principle; the Divine Substance out of which all things are fashioned; and the Holy Ghost. This latter is named by some, the Divine Mother, and expressed oft-times in ancient terms as the Holy Spirit. But the Spirit is the creative force. Therefore, the Holy Ghost must have another signification. It relates to the formulate expression of the Divine Principle (The Everlasting FATHER), operating within and through the WORD, the Divine Substance (The Eternal MOTHER), and translated into the Realization becoming the Indwelling Presence (the Christ).

There are three in the Heavens above us and within us, who bear witness of GOD. The FATHER. He is the Divine creative Principle. That Divine Principle is the Arche; the magnetic power whose motion creates and formulates through and from the WORD. Now, the WORD is the Divine Substance or MOTHER of our Being. The Substance contains the Womb within which all Things become. That FATHER-MOTHER Principle has built up within us the fashion of our Being. The FATHER-MOTHER Principle is thus Active and Passive. In the one Principle there are the positive and negative modes, the centrifugal and the centripetal action of the Divine Mystery of Motion. The great resultant in us is, the Son of GOD; and the Presence, the Holy Ghost or Guest.

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Do you want a testimony to your own Being of the reality of GOD as FATHER and MOTHER, and of CHRIST, the Son of GOD? The Witness is in you.

All knowledges concerning Truth may enlighten the mind in a temporary way; and such may bear some witness; but these cannot give you the living Witness. That is where the schools have all made their mistakes. They have thought religious knowledge, as they held and taught religion, was essential to the possession of the real Witness for GOD. That is how all the children through all the ages have been brought into bondage. They have become captive to schools of thought, to traditions, to rites and ceremonies, all of them possibly beautiful in the right place, but none of them the sure Witness of GOD, as a part of the realization of HIM in the Being.

THE WITNESS WITHIN

The interpretation of life which brings the Soul into a state of realization, is the only true testimony of the reality; and it brings the Witness of GOD into the consciousness of the Being, and shows that the Divine Principle within is the Eternal Testimony of the Living GOD; that all Divine Motion within the Soul testifies of HIM, and witnesses for HIM. The very travail of the Soul is the sure Witness that HE is present in its sanctuary. Who does not travail? What is this travail? It is the motion of the Being as the Soul endeavours to return unto the consciousness of that Presence wherein is found the Living Testimony that GOD is; that HE is all encompassing; that HIS Presence is the Overshadowing and Indwelling Mystery. And herein is the Living Testimony that our very substance and spirit are of that Divine Mystery.

It is a logical, philosophical, and yet highly mystical interpretation. If all things proceed from HIM, then their substance must have proceeded from HIM. Thus are we of HIS Mystery.

There are three that testify from HIM, that the FATHER-MOTHER Principle is within you, and that HE is your Life. Do

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you not feel this to be true? Surely, you do. The beautiful attributes of manhood and womanhood are all gathered up into that Divine Principle of Being, and derive all their power from that Divine Centre. Do you doubt that you are by Spirit, and Substance, and in your Fashion, the Child of God? How can you, when there is such a living Testimony within you? The FATHER-MOTHER Principle is within you: first, as His Holy Spirit; then, as the Divine Substance named the Word, in the Womb of which ye were fashioned ere ye set out on your journey as a Human Soul, and out from whose Mystery you proceeded into manifest embodiments. For out of the Divine Mother, the Substance, were all things fashioned, and without Whom was nothing fashioned. So that all things are from the Divine Spirit and Substance; and in you the Divine resultant is, the Holy Guest.

And concerning this last Witness, the Holy Ghost, do you never feel in some strange way, when the Mystery of Life seems deepest, that you are not your own? That you belong to that Mystery? And whilst at times, amidst the outward conditions and fluctuating things of daily concern, you seem but a solitary Soul sojourning in a strange and weary land, yet is there not ever within you a motion that makes you cry out for the interpretation of your Life's Mystery, for liberation from bondage, for increase of power, for greater inward strength, for Soul realization, for a real knowledge that gives assurance that God is?

Who is it who gives you such motion, producing such travail, making you feel so strangely apart, and yet to have so conscious a relationship to the Great Mystery of Being?

It is the Holy Guest within you. This Blessed Presence in the Within, is not a shadow, nor an apparition, nor even another entity—nothing of that order at all. It is no obsession from the astral or occult regions. It is the Formulate Son of GOD within you. It is the Indwelling Presence in the sanctuary of your

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consciousness. That Presence is the resultant of the motion of the FATHER-MOTHER Principle through His Word, the Divine Substance, giving to you as your heritage, the fashion of the Son of GOD in the Innermost Court of the Temple of your Being. It is this that gives you the consciousness of the Indwelling Paraclete, the Holy Guest.

What greater witness do you desire than this, of your childhood to the FATHER-MOTHER? Do you not think you dishonour HIM by doubting such a witness? That you dishonour HIM by not seeking to realize it, even till all the shadows flee from the threshold? As the Master said in speaking to the Scribes and Pharisees:—"Ye may do dishonour unto me by doubting my word, but do not dishonour the FATHER-MOTHER." If ye do not know HIM in high realization, if ye have not yet the consciousness of HIM in fulness, do not dishonour HIM by doubting the reality.

Look at the Triune Witness! The FATHER-MOTHER within in His Own Substance and Spirit, giving you ultimately in high state, the consciousness of the Holy Guest—the Son of GOD realized!

THE TRIUNE PRESENCE

There are three that bear witness in the Heavens—that is, in the divine realm of your own Being. Find that realm and you will find the Witness! You will find the FATHER-MOTHER! You will find the glorious Substance of Being with which He has enriched you!—The Divine Word. You will find His Holy Life-stream—The Divine Spirit. And you will find the Holy Ghost, the Sacred Guest, the Divine Inheritance, the Crown of Life that shall never pass away!

All three are contained in, and emanate from, that Presence within, as Power, Motion, Energy, Realization. And through such witness we come to an ever increasing fulness of measure of realization of the sublime Divine Mystery.

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Except in the sense of gaining some knowledge, you cannot climb into the Heavens through the mind. Nor can you will yourself into the Heavens by mental affirmations, or such processes. With the human eye and mind you may look out. You may take in much of the Planetary creation; but the Soul enters the Divine World through its Heart, and its Spirit, and its Will. For it is in its Love manifesting through the motion of its Being, that it touches the inner realms. It is through its Will being absolutely aflame in its magnetic outflow and inward motion, and one with the Divine Mystery we name the Will of GOD. Of HIM it were true to say that HE is HIS own Witness within you. HE is your own Life! HE is the FATHER-MOTHER Principle! HE is your own Substance of Being! HE is the Holy Spirit, and your Spirit. He becomes through the fashion of HIMSELF in your own Being, the Holy Ghost—the Indwelling Holy Guest.

Such is the Witness of the Inner Worlds concerning the Blessed Triune ONE: the reality of HIM as present in all formations, in all embodiments, and in all individual lives; for these are expressive of HIS Being.

Then it is said there are three upon the Earth that bear witness—the Blood, the Water, and the Spirit. Yet these three are also above, for they are in the Innermost. These three are upon the Earth to testify of the Holy Trinity of Being. They are within us as the Spirit of Life, the motion of our own Being; the Divine Substance; and the Water of Life, the Aqua Vitae, that Love Force expressed as water in the outer elements, and as Spirit in relation to the Divine Mystery of Creative Potency.

It is said that Jesus Christ came by water and blood. Doubtless you know how the very terms water and blood have been perverted to imply the value of outward baptism, and to signify the accomplishment of redemption by the blood of the Master. Water in itself is a great Mystery. Our outer vehicle is largely composed of the elements expressed by the term 'Water.' I

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have spoken to you on the Mystery of the Sea, and how its motion brought life to the Planetary elements that are above, and, through them, life to all the dwellers upon these outer planes. So you should understand something of the Mystery of Water. The term is used to signify inward things. The Water of Life from the Throne of GOD, is that River of Life which is absorbed up into the Tree of Life. That River represents the Divine Stream in the Angelic, Celestial and Divine realms. When we have to speak of it in relation to outward things, we name it the Divine Ætheric Mystery, bearing upon its very bosom All Life.

Even from the outer, as the Word of the LORD, each of the three named enter the Within. We require water for inward bodily refreshment. And we also require water in its mystic form for the mind, to cleanse its state and purify its vision. And in a yet higher degree, the mystic Water is needed for the Heart. For by means of it the emotion is made pure, and its flow directed Godward. And yet still more inward, until the Soul reaches that stream which flows from underneath the Heart in the inner Sanctuary, and from the Throne of GOD which is there, and where the Divine Love is regnant.

Truth flows through the Being, when it proceeds from the Divine Centre as true knowledge. The knowledge being transmuted, affects the Love, the Heart, the Mind, and the Mind's purpose, and comes to affect even the body in its motion and desires, and feelings. Truth in the inward Principle, is nought else but that great Mysterious Stream flowing from the Eternal Source to nourish us.

When it is said that Jesus Christ came by Water and Blood, we have to remember that the expression is symbolical. The Water is Truth; and the Blood is the Mystery of the Life-stream of the Lamb of GOD, as Love. It is GOD's Love that beareth away the sin of the world. There is no way of healing the hurts of Mind, Heart and Soul, but through Love. There is no way

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of healing broken spirits and drooping hearts, but through Love, even the Divine Love. Love is the Lamb of GOD that taketh away the sin of the world. Divine Love in its majestic outpouring is the Life-stream that healeth all things in the Innermost, and, through the Waters of Life, the Truth of GOD, beareth the healing to the outermost.

It was in this way even the Master came through Water and Blood.

Thus the three who bear witness in the Heavens, in the innermost, are carried through each sphere and are expressed in every motion of our Being. The planes can testify of them. The witness is not in the phenomenon of service, though service is the means by which many can be brought to the understanding that HE is Real. If you would witness for GOD, it will not be by mental processes, though these are never to be despised, but humbly used for the service of the Blessed ONE. If you would witness for GOD, it must be through the Spirit. In the path of your Life, through the motion of HIS Spirit; through the divine systolic and diastolic motion of your divine Heart; through the purity and posture of your mind as a divine Fulcrum and Speculum; and through the Truth embodied in you and expressed through you, as the Water of Life flowing throughout all your ministry; wherein ye listen not to the judgment of the world; ye bend not to its ways; but ever keep your face steadfast to the Light of the morning, even the Light of GOD. Thus will ye be the channel for the motion of HIS Truth, to pour forth its living waters in ministry; in this way to touch and affect Art in every degree; and the ministries in the home, in the school, and in the workshop and office. Everything ye touch, is to be touched with the consciousness that ye are the Temples of the Holy Guest.

And the Soul must also witness by the Blood. It is the Life of Sacrifice. Having the witness of the Blood, the Soul is never ashamed to sacrifice unto and for the LORD of Being; and it is always yearning to lay down its own powers, as GOD most

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wills. For the Blood is the Life-stream of the Love Divine, that creates, that fashions, that reformulates, that rebuilds and redeems, and that heals.

THE TRIUMPH OF LOVE You will never despair if you love truly; for Love is the Blood of the Lamb of GOD. And though all the world smote you, you would still love; for Love is of GOD. Love is GOD. It is HIS Mystery. It is not only HIS Principle in motion within, but the Love that takes the world's burdens to its Heart, and bears them. It is the Love that takes the attributes to the Divine Altar for the world's healing. It is that Love that never grows weary! That Love which never leaves the world without blessing, though the world despises it! Such a Love, loves the despairer back to sanity! Loves the wanderer back to the homestead of beautiful vision of the Great Love, and sweet embodiment of that Love in Life, in reverence, and in lowliness. It is the Love that is willing to go far afield to find the sheep that may have become lost! The Love that never knows defeat even though it may be betrayed, and have to endure the ignominy which the scoffers heap upon it, as it is crowned with cruel thorns, and arrayed in robes not its own, and given the sceptre of a false regnancy. The Love that endures even when tied to the world-pillars to suffer flagellation, and to know the agony of hearing the cry "Away with him!" "Crucify him!" The Love that dares to carry the Cross of Calvary, to be crucified there! The Love that can never die, though the world thinks it has done with it, but which rises again triumphant over opposition, religious hate, social ostracism, civil misjudgments, and militant forces. The Love that triumphs and embodies GOD, even when smitten unto the uttermost.

Would you have men and women know the Reality of GOD? Then show unto them the three that bear witness in the Divine World. Reveal to them through their embodiment in you, the FATHER-MOTHER Principle; the Divine Fatherhood in the

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motion of your Spirit; the Divine Motherhood in the substantial fashion of your Being; the Holy Guest within you, manifesting your Divine Heritage. These are HIS Witnesses within you, whose reality is to be manifested through you.

Would you witness for HIM in the World? Then it must be through the Spirit, the Word, and the Blood! The motion of Life revealed through adoration of Life in Him. The Truth of Love manifested in every act! The sacred Blood, or the Life-stream of Divine Sacrifice, which is the Lamb of GOD in you; for it is HIS mysterious stream of Love which contains the Water of Life. The Love that embodies GOD! Interprets GOD! Reveals GOD! Unveils GOD! The Love that radiates HIM!

These things will never fail; nor will they ever perish. Your witnessing for HIM will be a living reality. You will be a living witness. The power of it will be unto the healing of many whose minds are distraught. The radiance of it will shine unto many whose threshold is so deeply shadowed that there seems to be no light within; thus will they behold the Light. Many who are sad and weary in heart will find comfort and enrichment through your testimony, and be encouraged to seek the like repose and rest in GOD, and the perfect equipoise of Being. Oh! to be after such wise, HIS Witness!

Oh! most Blessed One! And most Glorious! even in the luminance of Thy Manifestation. And most Glorious in the Majesty of Thy Power! Thy children would adore Thee—though all unworthy! They feel themselves not worthy to be Thy children, because their own states are often unworthy of childhood to Thee. May they be healed till they are clothed with Thy Radiance, and shed the glory of Thy Presence.

Oh, most ever Blessed Father-Mother! Before Thee we bow adoringly! Even as the motion of Cherubim and Seraphim in Thy Presence express Thy Glory, so may we, through the realization of Thy Presence within, in the motion of our Being, reveal Thee.

THE MESSAGE
versus
THE ANCIENT WISDOM

A BRIEF FOR GOD

THE MESSAGE *versus* THE ANCIENT WISDOM

It is said in the New Testament that GOD in divers manners and at different times spake unto HIS children through HIS prophets and seers, and that in these latter times HE hath spoken unto us through HIS Son.

REVELATION
GIVEN BY
DEGREES

All Revelation is at first partial. Indeed it can only be so, until the Soul attains such a status as brings it into conscious realization, and then through intensified and expanded realization, that degree of consciousness which will enable it to understand the fulness of the revealing Presence; and not only to apprehend, but to greatly comprehend the purpose of the FATHER-MOTHER; and to perceive and to know the motion of HIS Holy Will, the cause for that motion, and the circumference of its manifestation.

Thus a "revelation" must be by a process of divine adaptation to the Soul. Even in earthly things it is so. Language is learnt first through initial characters, the signs in their simple form, then in their dual and multiple form. Even calculation is learnt through the application of acknowledged rules. Higher mathematics, likewise, become a possession of the mind only through elementary stages, grading into intermediary, and then into the higher. Even knowledge of the manifest world comes in degrees. The child mind observes. The older child observes more. The child mind enquires. In the measure of its enquiry, the power of its understanding, and the gift of those who may be teaching the child, it learns of the things that are seen by it. All knowledge is, therefore, gradual in the acquisition.

All true knowledge is in a sense revelatory. Thus, GOD is revealed in the manifest. In the manifest world, in its perfectly equipoised states and beautiful polarized magnetic streams, GOD

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is revealed. And the Soul can gradually learn about HIM from the study of the things made concrete, the formulations of HIS Thought as expressed through the motion of life, as in plant life, in the motion of the elements and their inherent potencies and energies, when these are brought into proper uses. The mind may learn much concerning the manifest of the Unmanifest ONE. HIS Thought embodied, may be observed. HIS Presence in motion may be felt. HIS Purpose may be discerned. Thus the manifest world is a revelation of GOD. But not in its tragic output and revealings; for these are not of HIM. These are through the violation of HIS holy and glorious Laws, which are always perfect. The Law of the LORD is perfect, whether it be in the natural world, or in the Divine World. But the violation of HIS Law anywhere, brings changed conditions; and those conditions produce states which are not reflections of HIMSELF, but revealings of deflections from HIM.

HOW GOD REVEALS HIMSELF

HE has at various times and in various ways in all ages revealed HIMSELF. The Ancient Wisdom is hidden in the flowers, even the flowers of the field and the grass. In the real Ancient Wisdom, those who trod the grass, and looked at the flowers, spoke of them with their understanding opened. They knew what the elements were, and of what each flower spake in relation to Divine Thought as that Thought was to find yet fuller expression in the grace and beauty of a Human Soul. For the meanings of all the flowers are in a Human Soul. The meanings of the lowly blooms and of the highest blooms, are expressed in the language of the Soul's fashion, attribute, and ministry.

Revelation is first through objectivity, the arresting of the vision of the mind. Then it proceeds through intermediary interpretations, the exalting of the mind in its thought in relation to the understanding of the things that are manifest; and so, onward from degree to degree, from revelation to revelation of GOD in signs and wonders by the process of an

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ever more inward interpretation, even till the objective world ceases to hold the vision, and everything becomes subjective. For everything which is in the vision as an objective expression is, at the heart of it, subjective; the meaning is inward, and is of the Divine World. And because of this no man of himself knoweth the mystery even of a little flower, notwithstanding all his botanical knowledge gathered on the way.

From the objective to the subjective realm the Soul proceeds, learning through the manifest of the Unmanifest; an Unmanifest that is to become manifest in the fashion of the Being, in the manifest Life, the unseen elements, essences, potencies all in motion within the Being, the motion unseen, but the manifestations observable and felt by the Being. GOD, through HIS prophets and seers and priests, using that latter term in its inner significance of high mediation, has revealed HIMSELF, spoken HIMSELF unto HIS children through their interpretation of the manifest world, and their understanding of the Unmanifest World of the Being, which is to become manifest in the exquisite revealings of a Life constituted in its consciousness from HIM, realizing in its consciousness HIS Presence, entering into the consciousness of HIS Encompassing and Overshadowing, and, ultimately, HIS Indwelling.

Such is the prelude to what I would say to you concerning the Teachings of the Order in relation to the Ancient Wisdom.

* * *

HOW CAME THE
ANCIENT
WISDOM?

What is meant by Ancient Wisdom? Knowledges concerning planetary constitution, the elements, planetary administration,

the Soul in its law of growth, oft-times called the law of evolution in relation to the Soul. And within the Ancient Wisdom there was implied the path by which that Wisdom could be come at. It was thus that initiatory schools arose after the passing of the Sons of GOD. The schools which they founded, and where they taught the real Wisdom of the Divine Presence, of

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the Divine Mystery in the manifest world, and in the Un-manifest World of Being to be made manifest in the life, became schools for catechumens. Then they developed into initiatory schools for neophytes.

Of-times have I said to you that knowledge is not necessarily Wisdom. Indeed, it is not Wisdom. It is some knowledge or beliefs concerning Wisdom. You may have all the knowledge the world can lay at your feet concerning the manifest world, but the possession of it need not necessarily make you wise. Wisdom is something different from such knowledge. In the Divine Wisdom there is all knowledge.

In initiatory schools, Souls were taught concerning certain departments of the world, their manifestation, development, growth, the growth and the purpose of life as expressed in a Human Soul. Yet the schools did not bring Souls to the Divine Wisdom. No man can bring another to the Divine Wisdom by simply teaching him about the Wisdom. No school holds the Divine Wisdom. The schools supposed to hold the Divine Wisdom give knowledges. Many of their teachings are beautiful, but some are far afield from the reality of the FATHER-MOTHER and HIS glorious regnancy.

Of HIS Love I can speak to you. And it is the loveliest thing of all the messages I can give to you. Of HIS Wisdom I would ever speak; for it is the Radiance of HIS Love revealed everywhere where HE is, and where HIS Love has not been inverted in its magnetic action, where HIS Wisdom has not been veiled and misrepresented. Yet though I speak to you of HIS Love and HIS Wisdom, and they are Life to me, I cannot lead you (beyond telling you about them) into the streams of HIS Love, beyond bringing you into the atmosphere where you feel the breaths, the motion of the streams. I cannot give to you HIS Wisdom, though I may tell you about it and interpret it for you in the beauty of the flower, the exquisite grace of a Soul, in the majesty of a Soul clothed from HIM, and the yet greater

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majesty of the Soul as it rises and ascends, and still further ascends in state, growing in illumination and in realization, growing in the expansion and deepening of consciousness, until that Soul knows the LORD, dwells in HIS Presence, lives from HIM, by HIM, in HIM, for HIM. To know the Wisdom, you have to come into the stream, and live in it. To have high illumination you must be in the stream where GOD can cause His Radiance to fall upon you, and illumine you. No man can illumine you. To know HIM is the Great Realization. Though through illumination you come into the understanding of the vastness of His manifestations, yet to know HIM is in some degree to realize HIM in that measure. But no man can give you the realization. No school has the power to endow you. Outward initiation, however beautiful it may be, cannot effect this. You must realize HIM in yourself. Through His Encompassing and Overshadowing, and, at last, His Indwelling, you must contact and become one with HIM.

And even the revelation that comes through realization is departmental. It is gradual. No Soul comes into such at once. It could not. It must grow. Oh, the exquisite beauty lying behind the purpose of the FATHER-MOTHER and HIS motion concerning a Soul; and how a Soul learns gradually, unfolds from day to day and life to life, and thus intensifies and grows in depth of consciousness and in height of vision, and in increase of power and expansion of attribute; until the Divine intensity can be felt within it; not only Human intensity, or Angelic Soul intensity, but the intensity begotten of the motion of the Eternities within the Being! You will realize, surely, that that does not depend upon outward form or measure, but on the quality of the Being, on the Soul's receptivity of the Divine influx and the ever expanding measure of its cup by which it can receive of the Divine Power, even until the fulness of the Godhead can fill it. This does not mean that GOD in HIS Absolute Omnipresence is in the Soul; but that all the qualities of God fill the Being, so that the Soul, having all the qualities

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of GOD within itself, realizes and is always in touch with that ONE. Henceforth the Soul becomes an embodiment of the Divine Mystery.

THE MESSAGE
INTERPRETS
THE WISDOM

Now, in speaking of the Teachings of the Order in relation to the Ancient Wisdom, I have this to say, that the Teachings are not in opposition to the Ancient Wisdom, *viz.*: the real Ancient Wisdom. They are interpretive of the Ancient Wisdom. But they are more. The Ancient Wisdom, if you relate it to the Divine World, is the Wisdom of the Eternal ONE, of the Heavenly Hosts named the Gods, who express in embodiment and ministry the Love and the Wisdom of the LORD GOD of Sabaoth. But if you mean by the Ancient Wisdom, the knowledges that were broken unto the world, we ask, through whom were those knowledges brought to this world? Through whom were the Divine Revelations given within this world unto such Souls as could receive? Why, the Sons of GOD were the repositories of the Ancient Wisdom, and GOD revealed HIMSELF in them, unto them, and through them. The Ancient Wisdom, taught in the philosophies, grew up. The Wisdom of the Ancients or Sons of GOD, was the Wisdom of illumination, the Wisdom of realization. The Teachings take in all that the Ancient Wisdom has ever been on the earth planes. They touch the Ancient Wisdom as that Wisdom was understood by the Sons of GOD. And these Sons of GOD brought all the Divine Wisdom to this world as GOD's illuminated children.

"GOD having in divers ways, and at different times, spoken through His prophets and seers and priests, has in these latter days spoken unto us through His Son." These words relate to the Manifestation. They are found in the opening of the Epistle to the Hebrews. Did GOD speak then through His Son? Does HE not always speak through His Son? Who is His Son but the ADONAI, through Whom all things became manifest, unto Whom all things turn as to the divine magnetic

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centre, unto Whom all Souls come as to their LORD, the expressed concrete idea of the Unmanifest Mystery of the FATHER-MOTHER? All illumination of high order is from HIM. All Divine realization is the resultant of the motion of HIMSELF within the Being, since it is in the Arche of our Life. All expansion of the consciousness by which we rise ever higher into the kingdom of the realization of His Overshadowing Presence, has relation to HIM. Therefore, HE ever speaks. HE spake through the manifest world, in the objectivity of it, in the appeal of it. HE spake through the interpretation of it, through the yet deeper and higher interpretations of its manifestations. HE spake through His prophets and seers, as these embodied, revealed, and interpreted life for the Soul, showing the children the subjective realm of their Being. As HE spake through the Sons of GOD, HE spake through HIS Son, in the days of the Manifestation. But we must not, as the passage in the Hebrews does, confuse the ADONAI with the Master, nor the Master with the ADONAI. The Master was a child of the FATHER-MOTHER. He was a child of the LORD ADONAI. He was a Servant of His LORD, the King of all the Kings and Lord of all. He was a vehicle of the Divine World for the making manifest of its Mystery. But He was not the LORD.

*THE MASTER'S
MESSAGE WAS
FROM GOD*

Yet His Message, in the purpose of it, in the breadth of it, in the light of it, in the call of it, was verily the Voice of the Eternal

World. GOD spake in those latter days unto His children, even unto Israel. How? Through the illumination of His Servant, through the Servant's perception of the Divine Light in the Divine Mystery Message. All Light came to the Servant from His LORD. The Light had become His Life. He could not live without it. It was begotten of the motion of the magnetic pole of His Being, as the eternal streams played upon Him from His LORD. For that is how true illumination comes. He knew that which He had to give unto the children of the FATHER-MOTHER. The Divine World had opened unto Him

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in vision. But it did so, because He had realized. You truly know only when you realize. You do not know through vision. You gather that which will bring you intenser realization through vision, but the vision is not the realization. The vision is the call to the realm of the realization. When you realize, you know. You know whether your vision has been true. Of course, in the Inner World there can be only true vision. The Soul's vision there would be ever true. The Soul could not get there were it not so.

It was thus with the Master; and His LORD made use of Him. GOD spake through HIS Son ADONAI, the Manifest, Who spake through HIS Servant the Master, who became the manifestor of those things which the LORD ADONAI spake within Him. (This is difficult to express.) It was not simply the using of Him as an outer vehicle, and speaking in human voice through Him. No. That is not the way of a Manifestation. There was the realization of the Presence within Him. He was one with His LORD. The Voice He heard was the Voice of His LORD. The vision He saw, was the vision of His LORD; the things He realized, were the things of His LORD. He knew them, and so He spake out of the fulness of His vision. He had not learnt them in any school in Egypt, or in India, or in Greece, or elsewhere on these planes. He had acquired them in the great school of Divine Initiation, on whose threshold He had stood, where His Soul had adored and served before the high altar with the Eternal Shekinah or Presence Overshadowing Him. Therefore, the Message spoken by the FATHER-MOTHER through HIS Son the LORD ADONAI, and then through HIS Servant, the Master, was a living Message. It was a Message for the few who could respond. It was a Message for Israel. Though the motion of it touched some who could not respond to its innermost vision and appeal, nevertheless they could respond to the outer aspects of the message—compassion and pity, gentleness and tenderness, the understanding of healing, the forgiveness of sin, in the sense of encouraging them, healing

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the state of the mind, comforting the heart, turning the cup of sorrow into one of joy. But the Innermost Things could only find response in those who once knew their relationship to the LORD of Being.

*THE MASTER
INTERPRETS
THE WISDOM*

The Master revealed His LORD; but not through taking the place of His LORD. That was what the Church did for Him. It set

Him up instead of His LORD. Those who betrayed His Message, effectually accomplished that betrayal when they represented Him as the LORD. He revealed His LORD through the Light that shone in the Message, the Light that spake to the Soul of its story and its needs, and of the path by which its needs could all be met, its sorrow healed, and its story interpreted. To His intimate ones He brought His LORD. He brought HIM to them in the sense that He Himself so realized the LORD that He spake of HIM intimately as the Great Reality, about which there could be no question whatever; that the LORD of Being was the LORD of everyone; and that every Soul had childhood in HIM. But to His intimate ones He spake of many things in secluded hours, which He could not utter in more general ministries. GOD spake through the Light of the Message. That Light was a realized factor in the Servant. GOD spake through that Servant in revealing to the most intimate how the Soul could dwell in the Presence, look upon that Presence, feel the motion of that Presence, the magnetic Breathings of that Presence, realizing in consciousness the transcendent glory of it all, even unto being one with it in the measure of the Soul's capacity. For in that high degree of realization, the Soul is one with that Eternal Presence.

Such was the Message that GOD gave long ago to Israel. That was the Message that was betrayed. These things belong to the Ancient Wisdom, or knowledges of the Sons of GOD. For even He Who had been sent to speak of those things unto

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Israel in the days of the Manifestation, had had to minister in other days unto them of those glorious Mysteries.

* * *

THE VALUE OF EMPIRICISM

Now you will understand that you cannot know the Ancient Wisdom merely by empirical comparison. Experiences through the ages of many, do give to the consciousness certain empirical data for the purposes of comparison. Through the mind you can only relate and correlate, tabulate and consider how far such and such statements are in harmony with statements that have been made in other ages. But the statements made in other ages, and, indeed, in all ages, could have been made, and oft-times were made, by those who knew not the Divine Wisdom as the Divine Science realized in the Blessed Presence within the Sanctuary of the Being.

Now, what the Master brought back was the Ancient Wisdom concerning the FATHER-MOTHER, the LORD ADONAI, the Life Eternal, the Glory of all the Heavens, Divine, Celestial, and Angelic. He brought unto those who could hear His Message, Living Truth from the Living Altar of the Living Presence of His LORD. He had to teach other things which were not associated with the most Ancient Wisdom, things that were the outcome of the betrayal of that Wisdom in other ages, and through that betrayal, the betrayal of all the children. He had to teach concerning the Oblation. He had gradually to unveil the Divine Mystery of the Passion. It was a new Revelation of the Wisdom and Love of GOD. Even His intimate ones who loved Him, many of whom would have laid down their lives for Him, could not at once understand the new Revelation; so He had to teach them concerning this added splendour to the Divine Love. And when He began to unveil it to them, some drew away from Him; they could not follow. It was new, and they had no assurance for it but His word. Others sought to know more and still more, of the Mystery of the Love and

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Wisdom that purposed in the last days, to effect the healing of the world's sin, and the changing of the results of the great betrayal upon all the children. Is it any wonder, therefore, that those who simply search in the archives where the Ancient Wisdom is supposed to be got at, find that there is no reference to the Oblation? Only in the heart of Israel was it revealed. Certain illumination was given unto some of the Elders of Israel. So that in the heart of the Ancient Mysteries of Israel, the Oblation was foreshadowed. It was through such a revelation, by a process of illumination, that types and proto-types arose in the heart of Israel. They oft-times used things as types of that which was coming as the work of the Great Love, which were quite out of harmony with the Divine Message even as given in those far away days.

When the Master had to unveil the sacred Mystery of the LORD's Passion, was He amazed and hurt that some left Him? No. He grieved; but He was not amazed, nor was He hurt. Souls can only follow according to the measure of their vision and their desire; and their desire may even be greater than their vision. So He was not amazed, for He understood. There were those of His Brethren who had to withdraw from Him. Why, no one could bring a Divine Message at any time in the history of this fallen world, without meeting those who could not possibly receive it, in some of its aspects. You will understand the Master did not think hurtfully of those who could not follow. He did not ask anyone to follow Him. He did not ask for such a discipleship, such a following. But He did plead with His intimate ones to be loyal to their LORD, to be loyal to the Vision which the LORD had unveiled to them through His Servant.

So, the Teachings of the Order are the Ancient Wisdom. They take in all that was of the real Ancient Wisdom. They reinterpret anew the Ancient Wisdom in every department. There is no realm they do not touch. But beyond these things,

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the Message unveils the Mystery of God's purpose for the healing of the world. Now such a purpose could come to the Servant only by a process of illumination and realization ultimately in high consciousness, because those are the steps of all illumination, the way of all revelation. The illumination is the Light of the Being, the Divine Light flooding the Sanctuary till the Soul sees, and realizes that which it sees, and knows in consciousness all that it is realizing. That is how true revelation comes, Divine Revelation. And it is how GOD can alone be brought back to this world by those who know HIM. It cannot be done by those who preach about HIM without knowing HIM. It will not be through teaching knowledges concerning HIM, without these being full of the vitality of HIS own Breath. The world can know GOD only through embodiment of HIM. And that embodiment is Love. It is the glory of the Soul's fashion, the magnetic breaths of its outflow, the auric splendour of GOD's Radiance, which is HIS Wisdom. For the Soul who would reveal HIM, everything is in HIM, everything is from HIM, everything is by HIM, everything is for HIM, and there is nothing in Life, nothing touching the life, flowing into the life, flowing out from the life, unconnected with HIMSELF; for HE is all and in all within and unto the Soul.

*THE TEACHINGS
WILL RESTORE
THE CHRISTHOOD*

As the Message was in the days of the Manifestation, so is it to-day. These Teachings are the same Teachings. If you seek proof for them, apply them. You cannot testify of their truth except by application. The Radiance of GOD as HE reveals HIMSELF in the Message, is vibrant with HIS own Breath. It fills the heart with a great hope and the mind with a great light. It makes full the chalice of the Being with HIS own most precious spikenard. The Radiance of HIS Love is not to be shut up in the chalice and kept like the dead archives or the lifeless beliefs and rituals, but to be brought out, and even to be broken if need be, and the contents outpoured for the blessing of all.

A BRIEF FOR GOD

There are no Ancient Teachings worth holding which this Message does not touch, illumine, and interpret, whether they be Divine, Celestial, Angelic, or Human. Aye, they even descend to touch and interpret the elemental world. They touch all the degrees of life, even unto the lowliest expositions of the Divine Thought, Love, and Wisdom. And they add the Mystery of the Divine Passion, which is of the most Ancient Wisdom, and is of the Ancient of Days, and this the more fully illumines the glory of the Ancient Wisdom. For the Oblation reveals the reality of the Wisdom of GOD as a living force operating through all the ages within this world, and through all His children whose innermost motion has been unto HIM. And it will not matter if, in the coming days, no one cares to hear about the Oblation. It will have been effected; that is the great thing. It is something accomplished, something done; a Divine Work of Love, never to be undone, we trust, in this world. The understanding of the Great Work interprets what the Ancient Wisdom cannot do even in relation to this fallen world and its travail; the motion of its sea of Being with all its tumultuousness; the contradictions between Soul-motion in the innermost, and the exposition of that motion in the outermost; between men's beliefs and men's manifestations. It is the Wisdom of GOD I speak unto you. It is not of any man or any school. It is not mine. I claim nothing that is not His, from HIM, of HIM; and I would hold nothing that is not for HIM. Therefore, the Servant may say of this message—it is Divine Wisdom I speak unto you. It is that which is unto the Soul, the Redemption, the Righteousness, the Sanctification, and the Regeneration. The Message sets forth the complete regenerate life, clothed with Garments of the Divine Love and Wisdom, garmented from HIM Who owns and holds the raiment, and is alone its Giver.

Some of you will understand what lies behind the motion of this address to you; and in understanding you will bear with my own emotion. For my emotion is begotten of the

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deep consciousness of hurt unto many. It is the resurgence of a great wave of sorrow that has swept over the land wheresoever these Teachings have been received and cherished, that there should have been an endeavour, such as has been made, to shake the foundations of trust in those who love the Message, because it has been unto them like the Voice of the Divine FATHER-MOTHER calling them back to Life. The Message may be repudiated. It may be accounted as nought by many. But it will triumph. It must triumph. It has triumphed over much. It is triumphing over many opposing forces. But this it has done and is doing, not because of the Servant through whom it has been restored to the world. Oh, no! but just because it is GOD's Message unto HIS children, and the hour has come for them to hear it. The Servant knows it, sees it, realizes it, lives in the consciousness of it. But it is not the Servant's Message; it is his LORD's. It is only his as a possession, as a realization. Herein it is Life itself to him; and the glory of Life itself for the service of his LORD. It is the Message that lives in the Messenger. It is a Message of illumination, a Message of vision, a Message of realization, a Message that calls you to the Light of HIS Presence.

It is a Message that calls to Divine Sacrifice. Of what value is it to me to hold the Wisdom, if the light of the Wisdom, the glory of it, the motion of its breath, be not for the service of HIM Who is my LORD? Of what value would it be to me to say to you that I love HIM, that I know HIM as the glorious embodiment of Love, if I did not love you, if I did not make manifest Love, if Love did not fill my Being, clothe my attributes, if its motion through all my motion were not unto the revealing of HIM? How better can I reveal HIM, than by expressing unto others the Love HE has expressed to me and given to me? How can I show forth His glory more effectually, than by radiating that Love as HIS Holy Wisdom, throwing light upon every aspect of Life, upon the chequered way, and the motion of the Soul's emotion and travail?

A BRIEF FOR GOD

Oh, the glory of the Wisdom of GOD is the call unto illumination and realization of the splendour of your LORD. But the call of the Oblation is the call unto realization in and through Divine Sacrifice.

Bear with me for letting myself be so moved in your presence. I have tried to hide from you much of the motion welling up within me, and pouring through the stream of my Being.

Unto HIM Who has ever loved you, cared for you, guarded you, sought unto the finding of you, the healing of you, and the rejoicing of you again, and the glorifying of HIMSELF in and through you, be the blessing, and the praise, and the worship, and the adoration, the power and the dominion, and the glory for evermore.

HE is my FATHER-MOTHER, and your FATHER-MOTHER:

HE is my LORD and your LORD.

PART III

THE RECOVERY

THE PATH OF THE RECOVERY
THE THREE DAYS
THE REDEMPTION
THE PURPOSE OF THE OBLATION
THE RECORD OF THE OBLATION
THE MASS I (*Its Mystery*)
THE MASS II (*On the Oblation*)
ALTARS AND SACRIFICES
THE GOLDEN ALTAR
AT THE ALTAR
THE FLAME BEFORE THE ALTAR

THE PATH OF THE RECOVERY

THE RECOVERY

THE PATH OF THE RECOVERY

Of many things it may be possible to speak to you during this School,¹ all of them of profound import, but some very specially so in their history. And in order that it may be easier for you by and by to recover the power to apprehend, and also the understanding of what befell the Planet, it is well that ye understand what it is to *recover*, and the process of it, and the path of the recovery of the Teachings, the effects of which are with us unto this hour. We can only recover what we have known.

There are two forms of illumination. The first is instructive and educational. The second is a re-illumination by the process of recovery of the memory, so that the things learnt on the path of instruction and illumination, but which have become veiled through the ages of ministry, are brought back again into the consciousness. A Soul is illumined from the LORD, whether the illumination be of the innermost realms or of the outer, for no one can understand even Nature, as it is called, without some degree of inner illumination. All true illumination is from within and from the LORD; but the realm wherein the illumination takes place may be of the innermost, or the outer-innermost, or the intermediary; or it may be, as in Nature poets, in the realm of the human understanding where relation and correlation of the objective world take place.

When a Prophet is illumined, the illumination is not simply that of instruction unto the understanding of some sacred things to be imparted and upgathered into the Being. The Prophet is one who has been illumined. His treasure house is full of good things. His windows but need to be opened again to the influx of the glory of the Radiant Presence. Then the Prophet sees; and he understands when he sees and hears. He is illumined immediately. His interior knowledges are liberated. His understanding is clear, because he has known of old time.

¹ Address given at Summer School, Highleigh.

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HOW A SOUL RECOVERS The Seer sees and understands. The Prophet has that which Seership in him beholds, sees, and realizes. He, therefore, has given to him the roll, the sacred manuscript written by the Finger of GOD. That is, his is the opened memory. He unrolls the Word of the LORD unto the people. It is not simply to him a message given to him to give to them. It is a message he knows, for he understands.

It is well to be quite clear here so that you may know the difference between the illumination which is a part of the Soul's experience in the path of its growth and the great evolutionary acts by which it ascends in its consciousness, and that illumination which belongs to the great ages, to the eternities of a Soul's history, and which comes to it at times when it is called unto special service.

It is because of such a Soul history and illumination that it is possible to recover spiritual and celestial and divine events. It is through such illumination that a Soul can come to stand upon Mount Olivet and witness the appearing of HIM Whose return to it has been proclaimed, and Who causes the Mountain to divide northward and southward so as to make a path for HIS people from the west to the east, a cleft and a sheltering place between the heights, and a sure and safe path unto the east, the orient realm of HIS Radiant Presence. For the Mount of Olives is the state of Being wherein the Soul has the consciousness of the Presence, and the power of recovery.

It is of no man or woman in themselves that they can stand there. It is of no personal power in the Servant. It is always of the LORD. When we are growing, there is personal endeavour, there is individual effort. The Being becomes conscious of endeavour and rejoices in it, because endeavour is the way to acquirement. The Soul attains through enrichment. And it is crowned, and enriched, for yet greater service. All lovers of divine things rejoice in the endeavour to acquire power to relate and correlate those things which belong to the

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individual, and even to the personal. But when the Soul is called into the Presence to recover, to be illumined in the sense of having the windows of the Being opened, aye, the very gates of the Being's Temple unlocked and thrown wide open that the King of Glory may come in, even unto the realization of the high consciousness of the Glorious Presence, in such an hour the whole Being becomes conscious that what is taking place is not of the nature of endeavour at all. It is not an endeavour to attain, but a *knowing* wherein there is no effort to acquire. It is a state into which the Soul is drawn, yet gladly enters; wherein it becomes one illumined, seeing and hearing, and lost to its own personal and individual separateness, wherein even the immortality of the Being is swallowed up in the eternity of His Presence.

I hope it may be possible during this School to present some of these Teachings, in a somewhat fragmentary form, wherein the very process will be illustrated by diagrams of how the Soul comes to be illumined in the sense of recovery.

THE PATH OF ILLUMINATION Illumination in the path of the Soul's growth and evolution, is from without. It is all from the without to the within. It begins in the outer and works inward.

Illumination in recovery, is from the centre of the Being; and the radiance that goes out extends to the circumference of that life, and beyond.

The first path of illumination is the motion around, inward and upward. The second is the motion from the centre outward and around unto the all-encompassing vision, in so far as that vision is to be related to the recovery and the work to be accomplished.

To a Soul who has known the LORD, who has come into the Presence and rejoiced in that Presence, and who has dwelt beneath the blessed Overshadowing Cloud, and stood in the glory of it, recovery becomes possible, recovery of even Divine

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Events. And you will note this in passing, that however beautiful it might be as a desire to wish for the recovery of our past lives (and many people do seem most anxious to know who they were in other incarnations; and some dwell on the thought of it, and some even write about it—all of which things must be guardedly spoken of and received), we may all know that we are HIS children, that HE is in us, over us, around us, that the motion of our Being is HIS motion, the spiral Flame is HIS own glorious Spirit in motion; and that we have been here through thousands of ages.

Many of you have been through thousands of ages upon these planes, ministering, bearing burdens, carrying the cross, seeking the children, rejoicing as they rose and sorrowing as they went down, skipping upon the slopes of GOD's mountains as shepherds whose hearts were full of gladness because of the joy of service, and because the joy of life was filling the hearts of the children; then at times treading with heavy steps and bowed heads, and with the murmur of minor songs wafted through the harpstrings of the Being in its travailing, because of the downward motion of the children as they became effected by the miasmatic states and conditions. The day will come when you will be able to recover much, knowing who you are as the children of the FATHER-MOTHER; knowing what you are to-day as HIS servants. Be not so anxious to know who you were in the past in a personal sense in any life, but always knowing what you are to-day as HIS children, and recovering from out the ages that you came forth from HIM. For you came out of wonderfully beautiful surroundings. You came skipping like harts upon the mountains, rejoicing, and full of the delights of Life. And is there anything more wonderfully beautiful than seeing Souls full of the real joy of the Divine Life? You will remember many things. And when the day comes in which you can remember even the burden of your travail without becoming crushed beneath the load of it, then HE will reveal to you all things.

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But these personal recoveries are not important for your ministry. The mere equation, "Who was I a thousand years ago?" is unimportant. What is important is this, "How am I receiving the motion of HIS Presence to-day unto ministering for HIM? I know that in the coming days HE will reveal all things unto me that are good for me to know again." For the Soul's true attitude is, "LORD, THY time is the best time, and, therefore, it must be my time, and I would not have any other time but THY time. In THINE own good pleasure, LORD, THOU shalt reveal THYSELF unto Zion, and all that such a revelation means unto THY Holy City."

RECOVERING THE MANIFESTATION AND OBLATION

With these thoughts relating to recovery, illumination regarding education, and illumination regarding a return of the Being into consciousness, you will the better understand how it came to pass that it was possible to recover the history of this world, its glorious past and its tragic sorrow. Concerning such things much is at present embodied in the seven volumes of "The Herald of the Cross" in fragmentary and oft-times veiled fashion. The day will come when you will be able to receive more and yet more without it having to be presented in allegory. The day is hastening when the full story (in so far as such may be given) will be told as the Children of the Kingdom are able to receive it, and understand their own share in the travail of the ages. And you will also understand how it is possible to recover the history of the Oblation, and this not through the Akashic Records, whence certain occult knowledges are gathered; for there are no such records of Him Who was the Master, so far as the Oblation is concerned.

Such will become clear to you as we proceed. For if every part of our life in its motion, desire, activity, ministry, is written upon the magnetic plane, then why not that strange story of burden-bearing? But that tragic history of Soul burden-bearing was different from all else. There are many parts

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even in your own life which are quite different from written history that is chronicled upon the world's occult plane. You will understand how it became possible to recover the days of the Manifestation and what that Life really was; the beautiful reality of the Christhood, and the real meaning of a Jesushood seen in contrast to the pitiful picture that the world has had given to it. For the Records of the New Testament have given to the world a Jesus whose compassion is so limited and whose pity is so racial, that the creatures do not share in His compassion and pity. He is a Jesus who follows the way of the traditional life of Jewry.

It was necessary to recover that Life in order that the world at last might see the meaning of a Jesushood, and know that there is only one way of loving Jesus, and that that way is not a personal attachment, but the way of loving unto embodiment in the personal life, all that the Master stood for in the Teachings of compassion and pity for all the children, even the little ones in the sub-human kingdom.

And you will understand, also, how it was necessary to recover what a Jesushood stood for, before the real meaning of a Christhood could be understood. Because, Christhood is the state of interior illumination. It is not illumination simply of an instructive order which the Soul gathers on the way, but an illumination that gives to the Soul the knowledge of all things within and beneath the realm where the Being is functioning, and is able to function in the various degrees of Christhood, as the Soul rises into higher realms of consciousness. (For there are spiritual Christhoods and there are Divine Christhoods). All things come to the Soul that belong to the realms into which it enters; and it comes to know these things because it has been there before.

When Christ cometh HE revealeth all things. When the state comes to the Being, and when a Soul is called upon for ministry, Christ illumines: the state brings the Light.

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Now, Christ is the illumination of the wonderful Life of which Jesus is the concrete embodiment. In the travail to attain Jesushood, the Soul is seeking to reach up to something and acquire it, and in the attainment of it, also to enter into the states of Christhood.

CHRIST IN
THE WEST

But when a Soul is in Christhood, the manifestation of Jesushood is not by the process of endeavour. It does not require to endeavour to be a Jesus. Such a thought never enters into its mind. It does not think of itself as endeavouring to be like Jesus. It is just Jesus in embodiment. And it knows the LORD, and that to be like HIM is to be compassionate and all pitiful, gentle and lowly, sweet and wholesome in every part of the Being, gracious and full of Love unto the giving of the Being for His service.

You will understand, therefore, what it has meant to recover the real meaning of Christhood since Jesus, Christ, and the LORD, were terms so heavily veiled, after the Master passed, by those who got hold of the sacred Teachings, and who veiled them through applying them to the Master Himself in a personal way. Although individually He was in those states of consciousness, and through the personal life had to make the Jesushood manifest and radiate the Christ Light, yet they were quite impersonal. He always taught His beloved ones that each one was to enter into the state, each was to come into the radiance of Christ. Individually they were to know the LORD. And to restore Jesus Christ the LORD to the world, was to bring back the vision, the glorious reality.

Ye who have read in the "Master" and the "Logia" the story of the Woman in the House of Simon the pharisee, will have glinted something of the Mystery, and gleaned it into the Being. For it was the story of Himself as the Servant who had been sent to bear the Burden, returning with all the sorrows of the past upon Him, looking again for Jesus, Christ, and the LORD,

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in manifestation; looking for the Christ in the House of Simon the pharisee, the one who tithed mint and cummin, whose religious observances were great and are great to this day; whose cynicism was begotten of a lost love, and who, though he invited that mysterious ONE to come to his board, yet could not receive such an ONE across his threshold as a Heaven sent Guest.

The western world itself testifies perpetually of the House of Simon the pharisee in his judgment. And the woman who wept sorely upon his threshold was that one Who had borne the Burden, and Who had come up out of the Edom of awful darkness and forgetfulness, into the consciousness of it all, to discover that although Jesus, Christ, and the LORD reigned in the theological schools as a creedal asset, and in the thought of the churches as sacred terms, yet they were related to the Master only, and were not understood; that Jesus was not regnant in the life, and Christ's radiance was not illumining the altar; that indeed, the lamp was so heavily veiled, that the light could not shine through. You will understand how it became possible to recover those wonderful days and the exquisite messages from the Heavens spoken through Him unto His intimate ones; and you will understand also how it was possible to recover the Mystery of the Oblation.

RECOVERY IS FROM WITHIN Now the path of recovery is from the Within. It is through the motion of the Within causing an unveiling of the past. It is thus with all Souls. But in each instance, the recovery is only in the measure in which a Soul moves from the without to the within. In a Soul who has known the estates of Jesus, Christ, and the LORD, but who has been called through great ages to minister on the outer planes, through the influence of ages the mind may have become veiled, and its consciousness shut to all the past. So that, when a Soul is to recover, there is a gradual motion again from without, inward.

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But it is not the motion of instructive illumination. It is the dual motion, first, of the Redemption, and then of the Regeneration. The Regeneration is the restoration of all the substances of the Soul, all its attributes, all the vehicles of the Being, and the equilibration of all the planes, until the Being can stand in the Presence where the Light can break fully upon it, and also break within it. The Divine Radiance falls upon its Shekinah, and it knows again.

So in the path of the Recovery of the Teachings, there was this motion. It was double. It had to be. There was the divine attraction in the innermost holding the Being; and there was the circumference at which the Being ever looked. Between the centre and the circumference, much had to take place. There was a strange motion through the Soul, as if a thousand ages were welling up within the Being, but which could not yet be interpreted. Dioramically, scene after scene passed as each broke upon the vision, leaving its atmosphere and recalling memories. At times the visions were most beautiful; at other times they were unspeakably sad, so full of tragedy were they. The Recovery of the true meaning of the soul-states of Jesus, Christ, and the LORD, came first, after the Return of the Soul. Then followed the motion of the Oblation. The history of the ages broke upon the vision in relation to this wonderful Planet. It seemed so small in the celestial vision, and insignificant from the astronomical point of view. Yet seemed it sublimely great in its potencies, and the purpose for which it was brought into manifestation, and also in its ministries. But as the history broke upon the vision even to the beholding of the interior drama of the Planet with its exterior tragedy, it seemed as if there could be nothing heavier to bear than the memory of such a tragedy as it has had written within its planes and its children.

If you could hear the tones given forth through the travail of the Planet, as it performs its revolutary and rotatory motions,

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and the motion of its inner planes, you would know, if you could understand those tones, something of the meaning of its travail.

Yet, when in the path of the Recovery the Oblation followed, the tragedy deepened. In the recovery of it, there was the passing out from the days of a wonderful fellowship amidst the Galilean Hills, which extended into Samaria and Judea and occasionally into Idumea and Perea, a fellowship intimate and hallowed, where the most sacred verities were unveiled to those Children of the Kingdom who had attained to such consciousness that they were able to respond to such a Divine Message as that of the Manifestation. There was the passing from those wonderful times to take up the burden of the Oblation. And then there came the procession of the Forty Lives. And as life after life broke upon the vision, with all the motion, astral and occult as well as angelic and divine, it seemed as if the Being could not possibly endure more. For as the Oblation deepened unto the last hours of its travail, the hidden consciousness of the Eternities and the Eternal Presence seemed to become more and more veiled, as if they were passing out from the realm of the Being altogether, even till the one recovering cried out many times, in the language of the Gethsemane, but once most specially, "Eli! Eli! Lama! Sa Bach Thani!"

In this way the Oblation was recovered, the path of it, the burden of it, the tragedy of it, the bitterness of it, the sorrow of it, the pain of it, the anguish of it, and, from time to time, like foretastes of the great day, the joy of it, that such a thing were possible, and that it had been accomplished, and that whatever happened, even to the one to whom it was given to tread that path of sorrowful memory and deep travail and pain, and although His garments were red-dyed as one who had been treading the wine-vat for ages, yet the Children of the Christ-hood would all return as the result. And there were gleamings

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even of this day given, wonderful light rays penetrating the clouds, as ye may have seen them on cloudy days when the heavy skies break up, and the wonderful rays come through to touch the Earth's soil, and fill human hearts with hope.

THE PATHOS OF THE OBLATION You could not bear to hear the story of the Oblation as it really was in itself, except in general terms such as I make use of in speaking of it unto you. You could not bear to have it in dramatic scenes presented to you. You would flee from my side if its full tragedy were unveiled to you, notwithstanding your love for me and the Message. But it is needful that you should understand the reality of it. Yet not the reality of it in the sense of understanding the full nature and measure of the burden unto the One who bore it, but the reality of it in relation to the Redemption and the Regeneration. You should understand how it has come to pass that it is possible in this day for the Recovery to take place, and that it is possible for the Household of Israel to arise, because the Planetary Heavens are all changed; that the Angelic Heavens again encompass the Earth and the Angels are ascending and descending upon its planes; that the Planetary Heavens are so purified, that the Divine Heavens can transfuse them with magnetic streams such as they have not been able to receive for countless ages. You will understand the meaning of the new spiritual wealth that is coming to Souls, and the resurrection and uprising over the world where this story we have spoken of is quite unknown, and may be unknown for ages, at least for many years, and indeed where it could not be understood. For there are many who could never understand the Oblation. Only the Children of the Kingdom who were of the Christhood, and who themselves came giving up in part the glory of their Christhood estate, and at last yielding it up in their ministry to a fallen world; only they could understand how it became possible for one in Divine Consciousness to descend to the states necessary for the bearing of the Oblation.

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It is for this very reason that unto you, and unto all like you who once knew the meaning of the Christhood, and the significance of the Jesus manifestation—many of whom were not with the Master in the days of the Manifestation, but knew the Christhood and the Jesus embodiments in other ages—it is thus that unto you, and to such as you have been and are, the Teachings come. They come with a strange appeal. If you have been for any length of time reading the philosophies and occult books, and you take up the books containing the Teachings, you probably find them so written that they are most strangely at variance with the methods of other books. And unless you are prepared to understand the meaning of this, they become as veiled messages to you. Yet are they written in a language you once learned but have long forgotten. And you have to acquire again the language so as to read them correctly, with the understanding open, and the heart full of sweet and tender memory.

You will bear with me for speaking so intimately to you on the Recovery. I speak to you not through any personal choice, but because it must needs be as directed from the Heavens. Unto you again has the Word of the LORD come, in the meaning of the Word and the Presence. And you will bear with the servant in the way of its presentation. It is as the Heavens would that it be given unto you.

*THE MAGNETIC
PLANE TO-DAY*

Now, lest there should be any misapprehension or disappointment that I have failed to speak of this apparent mystery, I will, in a sentence or two, tell you how it came to pass that the Oblation was not written upon what are called the Akashic Records, those Records said to be read by advanced occultists. The whole story of the Planet could not be written there because the present magnetic plane is the third one during its history. The other two were destroyed, and with them all the occult chronicles of the Planet. So the real history of the Planet is

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known only in the Divine World; and not even amidst the lower Hierarchies is that history known, unless revealed from the Divine Hierarchies unto those who minister on the Planet.

The Oblation was the blotting out of a great Planetary history, though it wrote within the Being of the Burden-bearer a history of sorrow. It was the blotting out of the records written in fluidic and magnetic images in the Planetary Heavens; and it was the changing and purification of those Heavens.

Thus it came to pass, that there is no record, except in the Book of Life, of the One who was the Servant of the LORD for the expression of HIS Passion in HIS travail unto the healing of the Heavens of this world, that, through such a healing, HIS children might be found of HIM, and be able to return again into the high consciousness of Christhood, and to rejoice in their Jesushood manifestation. For they always loved the life of Jesus. And Jesus in the personal embodiment in the story, has always attracted them and fascinated them. They have loved Him much. But what they have loved most, was not only the one through Whom Jesus was made manifest, but that for which Jesus stood. Yet oft-times they have been strangely tempted to question, how it came to pass that the Master could do some of the things that are recorded of Him in the gospel story during the days of His Manifestation.

For them it was an old history blotted out and a new history written that they might all return into the states of Jesus Christ, and the LORD. And for the Planet and her children there was the wiping out of the awful Karma which crushed them for ages, and which would have prevented them from reaching the estate of true Human Childhood before the DIVINE.

When the LORD cometh again HIS "Feet shall stand upon Mount Olivet." HE has come. HE has stood on Olivet. HE has cleft the Mountain in twain. HE has made clear the cleft

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of the rock through which His children are to find their refuge. And HE has made the path most obvious by which they can again return into the consciousness of His Presence, even from the west, or outer life of activity, unto the east, the former glorious state of the Radiant Presence. HE has come, ever Blessed be His glorious Name. HE has opened the windows of the Soul, and the radiance of His Presence filleth the Sanctuary. HE has come and unlocked the doors of the Being so that, as the King of glorious Presence, HE can come in to fill the Sanctuary with the train of His Glory.

It is the day of the Recovery. Through it HE has His Own coming. In the Message, HE makes His call to you. You are recovering daily. But such recovery is not simply the memory of incidents of long ago. It is of more value. It is the recovery of the blessed influences proceeding from HIM, that are coming to you to make you rich and strong, and bear you ever nearer and nearer to the High Altar of His Presence, that as His priests ye again may mediate for HIM. For HE calls you to mediate for HIM that which you know, that which you yourselves have tasted of, that which ye have seen in realization, and known of His glorious Love and His radiant Wisdom.

O Father-Mother, how impossible it is to express in human speech the glory of Thy Presence, the radiance of Thy Countenance, the Mystery of Thy Love, and the splendour of Thy Wisdom!

Yet Thy children shall come to know Thee as Thou art, even as Thou didst promise unto them.

We adore Thee ! We worship Thee ! We praise Thee !

We would bless everywhere and everyone from Thee, and in Thy Sacred Name.

THE THREE DAYS

The Via Dolorosa of the Master

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'THE THREE DAYS

THE VIA DOLOROSA OF THE MASTER

THE EVENTS OF CALVARY By "the Three Days" is to be understood those usually associated with the Crucifixion

and the Resurrection of the Master. If, in looking into the Mystery that lies hidden in the heart of those Days, I have to take you far afield in order to show you many things (though only a fraction can be told in an hour like this), you will understand that such things have most intimate relationship to all the Teachings themselves, and very specially to some of the things of which I have spoken unto you in recent days.

The crucifixion of the Master is an acknowledged fact in the western world, except where there is a denial that He ever lived upon these planes. That the Redemption became associated with that crucifixion, is still held sacredly in the western world, however mistaken the belief. Between the time of the crucifixion, and especially His passing (supposed to have been about three o'clock on the Friday afternoon), and His supposed resurrection early on Sunday morning, scholars acknowledge that only some forty hours intervened. So that the Three Days in that respect, if their interpretation be correct, could not be rightly applied. In the crucifixion it is believed that the Master was placed between two thieves, one on the right hand, and one on the left hand, and that one railed at Him, whilst the other expressed sorrow for His state. During the time that intervened between His passing, when His lacerated body was taken down from the cross and laid in the tomb, until the hour of resurrection (whether that period covered three days or no) it is believed that the Master descended into hell. The Apostles' Creed says so. But though it is recited every day by many, there seems to be but little understanding of what such a thing could mean for Him. Yet it is generally accepted that in some strange way He descended into the hells,

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and preached unto the spirits in prison, as it is said in one of the Petrine Epistles. All such events are closely related to those things of which we would now speak.

THREE IMPORTANT CYCLES The Three Days refer to the Naros. Now the Naros had relation to an Earth-Lunar-Solar cycle, and it was used in the ancient Mysteries, and subsequently by the true prophets when they were foretelling events of the far future. It was used to denote a day. It was a cycle. For remember we have not only an Earth day. There is a day differing from the Earth day for every one of the members of the system we name the Solar System. Even the Sun has his day in a celestial sense. Not only so, but systems far greater than this system have also their cycles or days.

The Naros was held as a sacred Mystery; and those who were initiated into the Mysteries, were told the meaning of the Naros in its relation to Divine Events. Now the full cycle of the Naros covers six hundred and thirty-three years; and the "Three Days" spake of three of those periods. The real crucifixion was that anticipated by the Master Himself. It was the crucifixion of the blessed Vision that was to call Israel back to the Christ Vision and into the realization of their Sonship to GOD. And with the crucifixion of that glorious Vision by means of the betrayal of the Teachings, the LORD HIMSELF was crucified; for it prevented the Lord-Vision coming to His children.

Between the passing of the Master and the fulfilment of the Three Days, the Hells were visited. By such a visitation it is meant, that the hell-states were entered into, unto the blotting out of the conditions which had caused them to exist. Between the betrayal, the crucifixion, the great travail, and the resurrection of the living Christ Message again, "the Three Days" intervened. At those Days we will take a passing survey. It may be but a passing glance, though great things of great import will have to be named.

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THE ROCK AND KEYS OF THE CHURCH

The first Naros began in the year forty-nine (49) Anno Domini. The Master had but recently passed away. Of course, it is generally thought that He was crucified when He was thirty-three. It is also accepted as fact that when He passed away at the Ascension He entered into the Divine Heavens.

But these statements are misrepresentations of facts. His passing was down into the hell-states. His mediation was the bearing of the burden of the Oblation. He had but recently passed when the Naros began. It dawned upon the arising of the great Pauline movement. Concerning that movement I recently parted the veils. In it the story of redemption was proclaimed and carried far and wide throughout Asia Minor, the Grecian Archipelago, North Africa, and also into Arabia; and it centralized in Rome itself.

Side by side with it there grew within the traditions concerning the Teachings of the Master, strange beliefs. And these latter, becoming accepted as facts by the leaders of the Church, led to disastrous issues. There arose the belief that there had been a transference of divine power to one of the Master's intimate disciples, and that that power made him by Divine appointment, head of the Church on Earth. And the name chosen was not that of the disciple who is said to have leaned upon the bosom of the Master, and to have known some of the secrets of His heart, and to have recorded many of His Sayings. The power was believed to have been transferred to and conferred upon, Simon Peter. Certain things the Master is supposed to have said to Simon Peter led many to think that he was "the rock" upon which the Church was to be built.

And not only so, but it was also stated, that to him had been given the Keys of the Kingdom of the Heavens, and that he had the power to open and shut the doors to all comers. This tradition gave a most tragic turn to Church development, and filled the Western World with its superstition. It is believed

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unto this day throughout the Western World where that Universal Church has regnancy (I use the term Universal in relation to the Roman Catholic Church, because it is the greatest of all the churches named Christian); for that Church holds it as a sacred belief.

But, in passing, I would say this, because it explains so much, that, as the material interpretations of the Sayings of the Master grew, the spiritual significance of them became more and more veiled. For the only rock on which the Divine Love and Wisdom could possibly build HIS Church, is on the rock of an illumined Understanding.

Simon Peter as a name, means *the dual mind*. Simon is the mind in its outward look and Peter is the mind in its inward look. Now, it is in the inward look only, that the Church of GOD can be raised; though, through the outward look, human institutions may be built up. Upon the illumined Understanding alone, can a sacred edifice be raised unto the FATHER-MOTHER. But the edifice of the Church was raised in his name who was believed to be "the rock" referred to by the Master; and the Keys of the Kingdom of the Heavens, which may be given to no man, nor even to a Messenger (except in the mystical sense of revealing), were supposed to be given to that disciple.

The Keys of the Kingdom of the Heavens are the Divine Love and Divine Wisdom. And you cannot open the Heavens except by the key of Love. You cannot get there otherwise. And it is Love that opens even the sacred casket wherein the Wisdom of GOD is hidden. You cannot reach the Wisdom but by the path of Love. Intellectual knowledge about the Wisdom, is not to be confounded with the Wisdom. The Wisdom, like the Love itself, is a thing realized. When you realize it, you are in the Realm of Light Ineffable, where all things become interpreted from the Divine. To every servant of the FATHER-MOTHER, in the measure in which he can use the Keys of the Kingdom, they are gifted to open the door.

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The power is given only in so far as a Soul can receive the Keys of Love and Wisdom. *But the Keys are held alone by the Adonai, the Alpha and the Omega, the Arche and the Amen.*

Is it any wonder, therefore, that the glorious Mysteries of the Christian faith should have grown dimmer in their inherent radiance, and more obscure in their meaning? For they became more and more veiled as the material interpretation of the sacred "Sayings" was strengthened in the tradition, until the multitudes came to believe in the materialized presentations as the realities, and accept them, and bow before them, and yield up even their conscience to those who taught them.

THE POLEMICS WAGED DURING THE FIRST NAROS

Now, arising out of this twofold development at the opening of the first Naros which began in forty-nine, very soon after the Pauline development of the redemptive theses, and the founding and establishment of the Pauline Church, and the development that associated the Mysteries of the Kingdom with Peter, there was, on the one hand, a redemption taught that was hypothetical, and on the other, the sacred Mysteries became superstitiously regarded. As a result, serious conflicts arose in the Church. There was conflict in the schools. During the whole of the closing years of the first century, and all the second and third and fourth centuries, and even into the fifth, the world was shaken by polemics. The battle of individuals, of societies, of schools, and of communities, filled the religious arenas. There arose what were called sects, and parties holding heretical beliefs. These beliefs were accounted heretical because they were not in accordance with the Pauline interpretations; though the whole Church was heretical according to the Teachings of the Master. The heresies outside the Church arose out of an endeavour on the part of many to seek unto the finding of the Truth; and in their effort to find the Truth, going off into side avenues. There arose Ebionism, wherein there was the belief that none could get to Heaven but the very poor, and that

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everything must be given up, and absolute poverty of estate be life's standard.

There was the arising of the Docetæ heresy wherein many earnest seekers, finding it impossible to accept that which the Church was giving in the interpretation of the Pauline teachings of the Redemption, made of the manifestation of Jesus simply a phantom. They affirmed that He was an emanation, and had no outer body. They taught that the Master was simply a Christ emanation from the Divine World, and that the manifestation was not upon these planes at all.

And then there grew up other heresies, all of which became classed under the general term Gnosticism, until, in the fourth century, the height was reached in what was termed Neoplatonism, wherein there was a genuine endeavour to get back to the Heavenly Wisdom, and to establish an order of thought that would rightly interpret for the Soul something of its nature, its fashion, and the purpose of Life.

THE EARLY DAYS OF THE OBLATION Thus the conflicts raged between the schools, and between the schools and the Church. Then towards the close of the sixth century, in order that there might be no uncertainty in the Church as to the meaning of the sacred Office of the Mass, Gregory the Great gave to it a permanent place as *an oblatory sacrifice for sin*.

Such are glimpses only in passing, of things that eventuated from the Pauline doctrine of the Redemption, and the Church motion in relation to Peter. And the while in the very midst of the travail of those ages, the Master lived twelve lives of the Oblation. At His awakening in each Life, He found Himself in the midst of these controversies. And He was confronted by the awful perversions of His own travail, and strange interpretations of His Teachings. Whilst for Himself, He sought comfort through the avenues that professed to provide them, He found but little comfort in the interpretations of the Majestic

Love and Wisdom of the FATHER-MOTHER. They only gave Him gall to drink.

When you know what the perversion of the Sublime Message was that took place, there is little wonder that Souls struck out through new avenues for themselves, leaving the theatre of controversies, and retiring into monastic aloneness to seek for some more beautiful way to get at the vision of Divine Love and Wisdom. If you have read historical Christian development, you will be well informed as to what took place during those centuries of the first Naros; and you will know that, instead of the new religion being a religion of Love and of Radiance, it was a religion of conflict and darkness. And although it may be said that the Church lived through it all, it was not because it was founded upon any human rock, but because of the saints of GOD who were in it. Many of them had been gathered within its fold. They strove to embody, in so far as they knew how, the beautiful, pure and lowly life, and they were the compassionate ones towards other Souls. And amidst all the materialized priestly ministries and scholastic conflicts in the near east and the far west of Europe, twelve lives of the Oblation were lived, full of burden-bearing the saddest and most tragic. For throughout those ages the Master was visiting the hell-states, in order to extinguish their fires.

SWEDENBORG ON THE DESCENT INTO THE HELLS It may be considered a remarkable thing on the part of Swedenborg, to whom wonderful illuminations came in a more recent century concerning the Doctrine of Correspondences, that he should have sensed something of the meaning of "the Descent into Hell." But when he left the Doctrine of Correspondences, the restoration of which was his true mission, he fell into the saddest misunderstandings and misinterpretations. In order to interpret that "Saying" about "the Descent into the Hells," he said that the LORD HIMSELF went down into the Hells to

bring them into order, and that that was the work He did during "the Three Days" of His absence from the body, between the crucifixion and the resurrection.

But herein he erred. For the LORD could not go into the Hells. Even His Messenger, the one He sent as His Servant, could not go into the hell-states, until His Soul and His vehicles had been accommodated to the new ministry so as to enable Him to do so. People make affirmations concerning many things they but little understand.

THE ARISING OF
MAHOMET AND
COMING OF ISLAM

Thus the first Naros drew to a close. As it did so, there was a tremendous new motion in the east. With that motion in full operation, the second Naros opened. It opened with the new religious movement of Islam. It was different from the Pauline Gospel. It repudiated the Petrine doctrines of the Church. It was a religious motion that became a central, fanatical belief; and it swept through the heart of Arabia like a forest-fire whose flame licks up and consumes everything before it. It made itself felt by outward means, if it could not by its emotional wave, or heart throbs, or power of thought and reason. It carried whole peoples off their feet. It repudiated the doctrine of the Redemption on the one hand, and all that might be associated with the Oblation. It swept aside the superstitions of the Church; for so it accounted all its ritual, beliefs and claims. It called men and women back to the ancient monotheistic concept of GOD, which in itself was wonderful and beautiful, and might have done much for the world. But with that call, whilst repudiating superstitions on the one hand and substitutionary redemption on the other, it mixed up the most strange conglomeration of beliefs. Nay, whilst it preached Love, compassion and pity, it enforced its beliefs by the sword of destruction and death.

It was another great effort to defeat the very purpose of the burden-bearing in the Oblation. It was the result of the

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conditions that prevailed in the east and west of Europe, as well as at Rome. These conditions were the result of the failure of the Church.

Mohammedanism came as a breath from the astral-occult world, with a new religious motion and fervour, to catch the multitudes in their desire for new things, their longing for liberation, and for a new religious hope and regnancy. And it swept up into its absorbing vortex, a great part of the eastern world and the southern world; and it prevails unto this day.

"Great is Allah! There is none like unto Allah!" Such is its daily prayer; and alas! also, the battle cry of Islam. Any one who has read the Koran knows that Mohammedanism in its prayer, makes that affirmation. But the Koran teaches many strange things. It is the sacred book or Bible of Islam. To Mahomet, the Master was scarcely a Servant of the Most High. In no sense did Mahomet regard Him as a Messenger. For, whilst Islam affirms that Allah alone is great, it also states that Mahomet is His prophet, and only Messenger. Nay, more; the Koran teaches that it was revealed from the very beginning, as set forth in the Jewish Scriptures and foretold through the prophets in the wonderful promises of the Messenger to come, that Mahomet was that Messiah.

Through Islam, the betrayal of the Christhood was completed.

Thus, the motion in the second Naros led to other forms of conflict. The Church, through many of its avenues, had to meet this new adventure. The Church had sought to meet other adventures in the form of a revived Judaism on the one hand and Nature-worship on the other. Its own exposition of Christian principles in the heart of Arabia, was lamentably low. It was scarcely more than a religion of superstitions. Mohammedanism had no difficulty in making its way. It swept these three great religious sections off their feet. The Church sorrowed, but was powerless. It strove to hold its

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own. It fought Mohammedanism with its own weapons. In some respects it was driven into itself. And during some of the early years of the second Naros, there arose wondrous saints, glorious men and noble women. These had been members of the ancient Christhood, many of them intimate friends of the Master, and were coming up through the awful night of travail to glimpse something of the far away dawn of the Sun of Truth.

As a result of the ministries of such great Souls, the second Naros closed under happier auspices. At this period, there came the revival of that exquisite creative spirit which found outlet and exposition in the creation of the magnificent Norman and Gothic Sanctuaries of the western world. It was a time of great hope in the Heavens when those who were called the Builders were able to receive sufficiently of the Divine Afflatus to enable them to rear such Sanctuaries. For all of these wondrous "Houses of Prayer" are full of the most sacred symbolism, bespeaking Divine, Celestial and Angelic truths, in their form, fashion and service.

In the midst of this spiritual revival of Soul motion and activity, the second Naros closed.

THE OBLATION DURING THE SECOND NAROS

But before passing on to the third Naros I would say to you, that, in the midst of the fearful conflicts in the far east and in the near east, and just bordering the west, the Master passed fourteen of His Lives of the Oblation, sharing at times in the turmoil of the awful maelstrom begotten of the opposing streams of thought, Himself mostly full of deep, strange sorrow and burden-bearing, with a Soul-anguish the meaning of which had to be hidden from Him, and which became so poignant that He would fain have laid down His burden, even if that laying down meant His passing out altogether as a Divine Soul. For He did not understand the nature of His burden. Such knowledge had to be hidden from Him.

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It was thus with Him as the second Naros arose and set. There were many other happenings which cannot be named. I have just picked out a few to indicate to you what those ages that have intervened since the blessed days of the Manifestation until now, have meant for Him; and not only for Him, but also for all the Children of the Kingdom of the Heavens, and, above all, for the Heavens themselves, and the Message which they sent. The Heavens were ever yearning in their blessed ministries for the healing of all the children of GOD in this world. But they found their efforts continually met by the opposing forces from the dark centres. These latter were most subtle in their methods. From out the centres of the dark forces there had been, throughout the ages, insistent efforts to overthrow the Manifestation, and make void its sacred purpose. And when they could not accomplish this by direct means, they worked to defeat the purpose of it. They essayed to nullify the Teachings through changing their form and meaning, and giving them misdirection. They allowed the Church to grow as a magnificent institution, and fostered it in all institutions, but so misdirected it in its interpretations of the Truth, until, on the one hand, it became the home of every kind of superstition, and, on the other hand, the temple of such rank materialism as killed the spiritual in men and women.

Superstition is bad: it blinds the intuition. But it is better than materialism; for there is something behind superstition. It is often begotten of a motion that is related to the Being, and to the Heavens, and to all Souls. But materialism is that spirit which changes all that is heavenly and divine, and doth give to men stones for bread and scorpions for the living Wisdom of the FATHER-MOTHER. Where materialism prevails, spiritual death reigns; but where superstition has made itself a home, there may be great hope.

The Oblation was having its effect. The twenty-six Lives lived by the Master had begun to tell. The Work accomplished

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in them was making itself felt. The result was that, with the close of the second Naros and the dawn of the third, there was the great and glorious movement expressed in the west in the building of the wonderful Minsters which we all love, even if we are not privileged to worship in them regularly. For in these great and magnificent Houses of Prayer, many spiritual and divine things were expressed in the whole of their superstructure. There may be witnessed the progression of the Soul in its motion from the Anglo-Saxon into the Norman, and through the Norman up into the Gothic, wherein you have the crown of spiritual aspiration, formation and fashion, revealed. For there is no House of Prayer so spiritual in its fashion, and so conducive to worship, as a perfect Gothic sanctuary.

Now, in relation to the dawn of the third Day, the third Naronic cycle, I would remind you of two things that are outstanding facts in the great motion, *viz.*, of Mohammedanism on the one hand, and the Church on the other.

THE CHURCH AND ITS SACRED SYMBOL

The Church had taken the cross as its symbol. It took the divinest symbol in all the universe.

But it sadly misinterpreted it; and it does so even unto this day. It knows not its significance. It has no vision of its radiance, beyond that aspect which relates it to an earthly calvary. It does not realize that the cross is in GOD, that it is of the Divine Mystery, and is in the constitution of every Soul, having its expression in the very fabric and fashion of our Being. The Soul cannot get away from it. No one who understands the Cross would ever wish to get away from it; for that would mean to get out of conscious Being altogether.

But in the Church the cross of suffering was the dominating note. And it has been through the ages. Yet in this respect it may, indeed, be accepted as the reflection of the sorrowful travail that was going on all the while in the tragic Burden of the Oblation.

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At the close of the twelfth century, and with the dawn of the thirteenth, just at the very height of the exquisite motion resulting from the Divine Afflatus, which expressed its spiritual ideas in the form and fashion of those wonderful Houses on the Continent and here,* there was a profound desire to get nearer to the Divine Presence, and to express the Divine Idea more beautifully. Even the monastic life had this for its purpose. In its origin it was most beautiful. Whatever misdirection it afterwards received, it was truly sacred in its inception. Those Sanctuaries were built as labours of love by the Souls who were separated from the world. The glorious religious Houses are the expressions of their love and devotion. They testify of it unto this day in the perfection of their form. The hidden parts are, after their order, as beautiful as those parts which are most obvious to the onlooker. Everything was done as the exposition of the heart's love and devotion.

Well, as the result of such endeavours, the Heavens were filled with great hope that wonderful things would be accomplished. But it takes a long time to change human thought from the earthly to the heavenly, to give a divine direction to the mind, and to win the love of the Soul for the things that are impersonal and altogether spiritual, and which partake of Angelic Love and Wisdom. Men and women love to believe in Angels. But it is quite a different thing to impress them with the great truth that they themselves should be angels in their state, in their thought, in their ways and attitude, in their love, and in the giving of themselves in blessed ministry. Belief is always easier than practice. To accept a thing as true is a less arduous task than making the truth a living force within the Being, revealing itself through embodiment, expressing itself in the glory of the attributes, in their service to GOD on behalf of HIS Children.

*There are some of the Sanctuaries in this country, though not so great in dimensions, either in length or elevation, which have, nevertheless, something in them that is strangely lacking in those on the Continent. The difference is in the atmosphere.

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THE COMING OF THE KNIGHT TEMPLARS

In the midst of this new motion expressed in the work of the Builders, though the Church was still feeling the effect of its conflicts with Mohammedanism, there were those in France and elsewhere (though the first centre of motion was in France) who loved the teachings the Church had to give, even though so strangely misinterpreted. These formed themselves into a community of Knights consecrated to defend those teachings. Through a monastic friend, they had given to them a room within a Sanctuary. This room was named the Temple. There they met for devotion. Thus they came to be called "Knights of the Temple." They were the Knights of that Sanctuary. They consecrated themselves to do what they could to defend the truth of the Church.

But bye and bye there was a false direction given by the enemy of the truth, to that beautiful purpose. They were led to seek for the exposition of their noble endeavour and consecration in outward contention and conflict. And so, those who meant to be real Knight Templars, became merely earthly Crusaders, and went forth to the land where the Teachings held by the Church were supposed to have been given, where the Master was believed to have lived and given Himself for the needy world, and where it was believed His sacred grave was. They went forth in the spirit of conflict to contend for the Holy Selpulchre. They used the sword that hurts and destroys.

In this way what was meant to be a celestial Knight Templary, suffered defeat. The sacred purpose for which it was awakened in the hearts of some of the nobles of Israel, was thwarted and changed. For some of the nobles of Israel had been caught up in the sacred flame of this new motion of Soul passion, and gave themselves to be defenders of the truth. But the enemy again found their vulnerable parts.

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THE BIRTH OF
THE STORY OF
THE HOLY GRAIL

But the awakening that expressed itself as Knight Templary, was only part of the manifestation of the effects of the Lives of the Oblation. For there arose, towards the close of the thirteenth century, another movement of great moment. It was the motion that led to the search for the Holy Grail. It was in the very height of the architectural development that this most inward motion became manifest, wherein Souls sought for the Presence. You will all doubtless have read Tennyson's embodiment of it in his story of King Arthur, and the Knights of the Round Table. You may also have read the Teutonic and Latin versions of The Grail; for Tennyson's is only the Celtic and Anglo-Saxon version. And if you are familiar with these, you will know that there was an endeavour on the part of the three distinct movements, to get at the heart of some great Mystery. *That Mystery was related to the Oblation.*

In the Celtic and Anglo-Saxon, it was associated with the Sacred Cup of the communal service, supposed to have been used by the Master at the Last Supper with His intimate ones.

In the Teutonic motion, it was the Sacred Basin, which had given to it a similar yet grander significance.

In the Latin quest it was Knight Templary; and its symbol was the Sacred Stone. This White Stone had relation to, and was the expression of, the philosophical side of the development. That Sacred White Stone also became "the living Bread" for the children. And upon it every Knight Templar's name was written. It became something more than a precious Stone. It was expressive of the Mystery of GOD in HIS Truth. To the Knight Templar it was for a time as the Grail. To the Monastic, the Sacred Bowl was as the Grail. To the Knight, the Monastic, and the lover of the Mysteries, the Cup was as the Grail.

But the materialization of these exquisitely beautiful spiritual concepts, brought them down. Like all other sacred things

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which have been overlaid with material thought, they lost their angelic significance. Nevertheless, in the mystical stories associated with the threefold aspects in the three racial developments, there is the one beautiful, spiritual, and divine idea of the Presence. There was a real seeking for the Presence at the heart of the worship rendered by the children to the supposed Grail. They believed that Presence could come as a Sacred Stone; or as the Sacred Basin, out of which the Water was poured for purification after it had been filled by the Master; or as the Sacred Chalice containing the Wine of Being for the Soul.

Associated with the myth in its threefold aspects, there came great changes. Even changes were effected in the names of the Knights of the Round Table. But there were two outstanding ideas associated with the myth. The primary one was, that Sir Galahad was the first to perceive the Grail and to touch it, and that in doing so he died.

In the Arthurian legend Sir Percival is the one who first perceives it and pursues it, but never lays hold of it. He cannot come at it for he is only equal to glimpsing it in vision.

PERCIVAL
AND
GALAHAD

In the real story, these are both true. For, as we have said to you, all real myth has spiritual foundation. It is but the atmosphere, the cloud in which Truth is hidden. When Truth is made radiant, it changes the whole atmosphere into one of the glory of the Divine Presence.

Percival is the first to perceive. The word means perception, vision; that which is apprehended and followed after; Truth seen and pursued.

Galahad is the Soul finding the Grail, and possessing it; and in this acquisition yielding up Life. The mortal is swallowed up of the immortal. *The merely personal equation dies when Christ is found.* All else passes, because everything is trans-

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muted, transformed and transfigured. The whole Being is caught up into the glory of the newly found Blessed Presence. Sir Galahad is no longer a man, a Knight of the Temple seeking the Presence: he is one with Christ. He dwells in the Christ-consciousness.

Nay, more. As that sacred Mystery is of the very LORD Presence, Sir Galahad becomes one with the LORD. It is only the outer that seems to pass away. The inner lives. There abides the Eternal Life, which is to know HIM Who is the FATHER-MOTHER, in the blessed estates of Jesus, Christ, and the Lord. Thus the emphasis of Life is transferred from the outer to the inner, and even to the innermost.

With this development, you can understand what joy filled the Heavens, and what new hope was given. You can also understand how it came to pass when He who was travailing with His heavy Burden, awoke in the lives of that period (covering two and a half centuries), what a joy it was to Him to find Souls seeking for the Sacred Grail—that wondrous Presence, to find which He was ever athirst by day and by night.

But the night was not yet passed by any means. Nor had the day broken. There were great conflicts within the Church itself, (apart from its outer conflicts) between that inner aspect represented by the Grail, and the outer superstitious presentation; between the claims of the outer, and the realizations of the inner.

But I may not now take you further through the centuries from that time up to the present. Some of you may be more familiar with these, in the outer aspects of them, from historical reading. Some of you may be able to interpret much from the spiritual planes, concerning those ages. But beyond all such understanding of these things, there is the vision from the Divine World, of all that those ages of travail meant. Concerning this more may be given you bye and bye.

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THE SECRET BEHIND THE REFORMATION

We come now to look at the secret of the conflicts of the Reformation period, and subsequent ages. It is well that you should know that the Reformation which was supposed to have brought about such wonderful changes for good, brought great things with it which led to disastrous issues. The very same spirit which sought to accomplish the ostensible Reformation, sought by means of it, in many directions, to crush those Souls who cried out for liberty to worship after the inner motion of their Being.

The Reformation period was a time of travail and of tragedy. Its long shadows stretch through five centuries to these days. Even in these days in which we ourselves are manifesting upon these planes, the same spirit is abroad. During those days the Master lived (chiefly in the west) more than one of the fourteen Lives of the Oblation which were apportioned to the work during the third Naros. If you could look through the ages of which I have endeavoured to give you a vista, and see the outworking of their history from the days of the passing away of the Master from the Christhood, unto these days, what ages of travail you would see them to have been, of most sad burden-bearing and of sorrow for all the children who loved honour and truth above all things; who ever sought the beautiful, the spiritual, the divine; who yearned for GOD, for the living GOD; who sought to live within the precincts of the Sanctuary; when they could not live their lives of beautiful, spiritual devotion outside of it, to dwell within its shadow, and unto this end gave themselves up to be its inhabitants, and spend their days in prayer for themselves and their own spiritual upliftment, and also for the healing of the peoples, and the coming again of the Kingdom of God.

If you could look through those ages and see the cause of that travail, and reach up to the present time in your vision, and then look out upon the world to-day, you might think that

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the conflicts of the present time indicated that there was but little, if any, change. But, seen from the within, the contrast is great. For although there be conflicts now, there is a certain liberty of Soul for all who will claim that liberty and follow unto the attainment of the freedom with which GOD doth set His children free. There is a great spiritual motion for the upliftment of all the world. And it is felt by and manifested in the heart of all peoples. For every religious movement has within its vortex, something of the power of this motion.

As the third Naros closed, great things were effected, though the enemy was neither silent nor inactive. We can see on every hand where that invisible power is still at work, seeking to defeat the purpose of the Oblation. And its motion is to be felt amidst the Children of the Kingdom as a whole, and most especially those Children who ought to be able to understand it. There are efforts, even in high and unexpected places, to defeat the possibility of Souls ever coming into the knowledge of the Oblation, and the understanding of it; and to prevent their contacting that Love which could provide such an exposition of HIMSELF as may be found in the Oblation.

THE DAWN
OF THE
FOURTH NAROS

The third Naros of the Oblation closed with the beginning of nineteen-fourteen. That year saw the end of "the Three Days" in which the Travail took place.

Towards the end of that Travail, the Master awoke. The *world*, understood as "the great age" in its celestial significance, came to an end in eighteen hundred and eighty-one. But between that closing epoch and the opening of the new, as in all these great cycles, there was an interlude. So that thirty-three years had to elapse before the second or new cycle began. The celestial sign which obtained throughout the ages, from the days of the Manifestation until eighteen hundred and eighty-one, was Pisces. The new age came with Aquarius. That age also began in nineteen hundred and fourteen (1914).

THE DIVINE RENAISSANCE

The mystery of Pisces is the mystery of the Great Deep. It is the mystery of the Fish. It is the sacred Mystery of God's Love in His Travail of Divine Passion through the Master, for the purpose of changing the Planetary Heavens, and making it possible for the real Redemption to proceed unto all as a luminous gift from the FATHER-MOTHER; as a life to be entered upon of purity, peace and joy, compassion and pity, gentleness, and strength, lowliness and majesty. It was to be the Jesus Life, the real redeemed Life, Divine Life manifesting through all the attributes. For it is in this way that Jesus reigns through all the Life. And when all love Jesus in the Life He calls to, He shall reign where'er the Sun shines. He does so reign now wherever the Divine Sun shines within. For the LORD is our Sun. He giveth the glory of His Grace to those who seek unto the finding of HIM.

THE RETURN OF THE MASTER

Towards the close of the third Naros, the Master awoke. He awoke to look out upon the world, and to look through the ages. He awoke to look out upon all the ages of the conflict I have indicated, and the travail of His Being. He awoke to know what had been done within the Planetary Heavens. He awoke to realize what it had meant for Himself to undertake the work of the blotting out of the graven images, and the extinction of the fires of the Hells within the astral kingdom. He awoke to hear again the Apostles' Creed recited in the Churches, wherein it is recorded that He had descended into Hell; and it broke His spirit to think that those who affirmed the Creed, knew so little of the meaning of that descent. The Recovery of all the past, broke His spirit. But in a beautiful and mystical way, He was caught up into the Heavens, upborne once more into the realization of HIM He had always loved. This was the Balm of Gilead unto Him. For He had travailed sorely through the ages, because He could not get where He wanted to be, even to the realms of high vision and realization, where He could express Love as He knew it in the

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Heavens, and as its motion then filled Him and bore Him onward.

If there be those who have thought of the Crucifixion between "the two thieves," and of "the descent into hell," as events other than outward (and there was something sacred in these things, though you have never been able to understand the mystery hidden in them); then ye may now behold what it meant for Him throughout the Forty Lives in the different lands, amid the vortex of the motion of the conflicts, confronted with strange teachings that stood for those He had given; confronted with other teachings that seemed like them, but which were the denial of them; and confronted with those who could not understand His sorrow nor His burden-bearing.

Yet He knew, when He awoke, that the Divine Love never fails. He had the assurance within Himself that that Love must triumph. He knew that that Love would triumph over all opposing forces, for the Divine Love never withholds its blessing. He knew that if Love seemed to be defeated for a time in one direction, it would find another direction through which to manifest itself.

To Him GOD could not fail in His ministry. In His consciousness, He was "the same yesterday, to-day and forever." That wonderful expression is applied to the Master. He is thought of and spoken of as Jesus Christ the Lord, who is "the same yesterday, to-day and forever." And here it is equally true, though not in the same degree as in relation to the ETERNAL ONE. Jesushood and Christhood are the same, yesterday, to-day, and forever, because they do not represent any man, but the blessed Life realized in the great threefold degree.

This morning we stand upon the threshold of the new Naros. We are, as it were, in the first years of the new Dawn. It is yet but the grey morning upon these planes; but the mountains,

the altitudes of GOD, are all illumined. These are clothed with the glory of the roseate hues of HIS Dawn upon them. The heights are states of Being that can be reached, the mountains upon which we are to come to meet the LORD face to face. The foothills are catching something of the glory, the lower spiritual degrees of consciousness and experience in the Being. Even these outer planes are now and again getting something of the reflection of the wonderful light upon the Mountains of GOD. The children can look up. If they cannot actually get there, they can be filled with hope, knowing that the Light is coming; that it is gradually finding its way down on to these planes; and that it will grow in extent till it covers the whole world, and fills all the valleys. For, through the exaltation of their states, shall the Glory of the LORD cover the Earth, and all shall come to know HIM, from the least to the greatest.

Oh, days of wondrous Mystery, full of Travail Divine! When ye are revealed to the children, what Awe shall rest upon them, and fill them with holiest reverence! What trust shall be again awakened within them in HIM Who has never failed them! What Love will seek response within them to His Love, for all that HE has expressed in such a Passion!

O Transcendent One! Glorious art Thou indeed in our vision, in the consciousness with which Thou hast enriched our Being. So Glorious art Thou, that all human speech doth seem but an utterly inadequate venue through which to speak of Thee, reveal Thee, interpret Thee, and proclaim Thy coming.

Wherein the inadequacy has been so great, may Thine Overshadowing and Most Blessed Holy Presence, give to Thy children here Thy Light wherein all the way they have trod shall be illumined unto their understanding, and all the way Thou wouldst have them go be made radiant.

Unto Thee be the Glory. For the Power is Thine. It is Thy Kingdom within us in its blessed regnancy.

THE REDEMPTION

What it is

How it came

When it will have become realized

THE REDEMPTION

*What it is,
How it came,
When it will have become realized.*

HUMANITY'S
MOTION TOWARD
REDEMPTION

The whole motion of humanity indicates a feeling after redemption. This feeling makes itself manifest through liturgy in worship, through litany wherein is confession, and through song which, from time to time, is permeated with the great hope that the Redemption will become a realization. The consciousness within humanity as a whole, and the higher races in particular, and most of all in those highest Souls who are most inward in their motion and who derive their real vision from the Inner Worlds, proclaims the fact that redemption is necessary, though the reason why redemption has become necessary may not be obvious, especially unto the multitudes, the unillumined ones amidst the races. Even where, as along certain philosophical lines, there is no belief whatever in the need for a redemption, because all the teachers endeavour to put themselves in accord with the materialistic concepts of evolution, nevertheless where such beliefs are held, there is an endeavour to make the world better, to heal humanity's mistakes (even if they have had to be made, according to the belief in the way), and to change human sorrow until it gives place to the Waters of Life and Joy within the cup of the Being.

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Therefore, where the need for redemption is denied, the ministries negative the denial, and reveal that there is an uninterpreted urge within the Being to change the world and make it more beautiful, to bring to man something of heavenly joy, even whilst he is a denizen of the Earth. And even in those churches, communities, and societies where there is no place for redemption, because on the one hand the belief is that there is no evil, and on the other hand, evil is accepted as a part of

the Divine Plan in the whole evolutionary process of Soul-growth, even there, nevertheless, endeavour is made to change the nature, thoughts and desires of men and women, and to bring them into a certain line of belief, and to heal their disease; and likewise on the other, there is, as in that new institution called the Liberal Catholic Church, at various services, the offering of the Mass, which, whilst not offered as a Sin-Offering, nor as a repetition of that which is believed to have been a great sacrifice made by the Divine Love through the Master, is, nevertheless, the offering of the Mass for divine mediation unto the Being, that it may grow pure and beautiful before HIM.

Thus, wheresoever we look, and into whatever strange avenues we penetrate, we find either the strong belief in the need for the Redemption, and the yearning after it; or, that the world somehow needs changing, and that there is the desire that all service in life should contribute to the onwardness of the race, its healing, its correction, its right direction, and that all ministry should be a venue through which the Heavens mediate unto the upbuilding of the inner Being. These are prefatory thoughts. And now we will consider how the Church throughout the ages has viewed the Redemption.

That there is need for the Redemption we know. That there is the Redemption we also know. How it came is also inborn vision and knowledge. That it will become for every Soul, is our Being's supreme hope.

*CHURCH BELIEFS
CONCERNING
THE REDEMPTION* The Redemption, as aspected by the Church, fills one with amazement. You will understand that in this analytical presentation, it is beliefs that are dealt with, and not the beautiful sanctuaries and the noble children who seek to mediate through them as venues of praise and worship unto God, and service unto mankind. What we would present, is the true interpretation of that which is believed, hoped for, and sought after. There must be the clearing away of error; not by denying the beliefs

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around which the errors have grown, but by interpreting them aright, thus revealing what the Redemption really is, and how it came. We cannot ignore the fact of redemption. We have to recognize the need, and reveal the wondrous Love and Wisdom of the FATHER-MOTHER in meeting the needs of His children.

How does the Church interpret the Redemption? First, as something accomplished for humanity in some mysterious way by means of ministry rendered by the Master. Redemption is regarded as something attained for man, but outside of himself; something that is apart from the world, though for it; something secured for man through a changing of the Divine attitude towards him. For this change in the Divine, through the sacrificial burden-bearing of the Master, lies at the very heart of all the theological interpretations, with rare exceptions, which have been given of the Redemption. It is believed by the Church universal as it affects the Christian outlook, almost without exception, that that which the Master bore in His suffering on the Cross, atoned to the Divine, and, through this atonement, the Divine attitude was changed towards humanity. It is believed that through what was accomplished on the Cross, the great Love could forgive His children, and that He could minister to them in a way which had not been possible, except hypothetically, until the atonement was made. It is in this way, too, that the Church has interpreted all the past ages until the time of the Manifestation as leading up to that wondrous, most mysterious event of Calvary. All the Jewish sacrificial system was interpreted as symbolic of the sacrifice supposed to have been offered by the Master. And you will see at once how the enemy inverted the concept of the Divine Love taught by the Master, and so changed it, that the FATHER-MOTHER was represented as being unable to minister unto His children, until something in HIMSELF was satisfied.

Therefore, the Redemption is looked upon as based upon a satisfaction of some mysterious nature given to the Divine; that this satisfaction had to be accomplished by means of a sacrificial

victim; and this not merely in the literal, substitutionary sense, but that the Master became the victim because He gave Himself.

But the Master said He was sent. He emphasised the fact that the FATHER-MOTHER had given Him this work to do. And yet, through the mirage thrown over all the Sayings of the Master, the Church has believed that HE Who sent the Master, Who loved Him, Who honoured Him in asking Him to take this mysterious Burden upon Himself, could not forgive until this Burden was borne, because HE needed satisfaction. Sad children to think of the FATHER-MOTHER in such a fashion, and after such a manner portray HIM! Poor children, to be so overwhelmed with the darkness of the Night of the Soul, that they could not understand that Divine Love is exquisite, and seeks for no satisfaction for itself, but only for its objects. Love seeks that most beautiful, satisfactory exposition of its power over its objects which fills them with high endeavour to embody the Love. Love never asks for a victim. It never asks even for a sacrifice with which to satisfy itself. Love makes sacrifice. It gives itself unto the uttermost. It is the way of Love. And when it has a ministry of redemption, it is *itself* that it gives, and not another. It is *itself* that it gives; and seeks no satisfaction for itself, but only the joy of giving.

Was the Master greater than the FATHER-MOTHER Who sent Him? Was He more wonderful in His Love, than the Love He sought to interpret, and reveal, and express through the motion of His Being, and in the burden-bearing? O foolish children, and slow in mind and heart to understand what Love is, Divine Love, the Love of the FATHER-MOTHER.

THE SHADOW
OF CALVARY

Through Calvary, the Redemption was supposed to be accomplished. We shall presently see another meaning to Calvary than the satisfaction of anything on the part of the Divine, except a satisfactory exposition of His wondrous Love, exquisite tenderness, sublime stooping to the needs of His children.

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The contentions and uncertainty of belief within the Church, must be known to those who have read ecclesiastical history, and know the story of theological conflicts. Whole libraries have been written on the Redemption, the Atonement, and the Sin-Offering. If you had the time and the desire to read all these you would come no nearer to understanding what the Redemption meant, how it was accomplished, and what the Sin-Offering really was; and you would meet on the way, many interpretations of the Mystery.

How often throughout the ages have the children of the FATHER-MOTHER been confused by the conflicting contentions as to whether the Master died for all the world as the Sacrifice of GOD, or only for the Elect People. There are those who believe He tasted death for every man; and there are others even in this day, who believe He died only for the few. But whether the universality of the Redemption as accomplished on Calvary is believed in, or only the particular aspect of it as something wrought out for the Elect Children, by those who hold these beliefs it is affirmed that it is necessary to believe in the Master, and what He did, in order to experience its efficacy. It is written, "He that believeth shall be saved, and he who believeth not shall pass under condemnation." Is it to be wondered at that there have been through the ages, such conflicts within the schools? Even the views held on the one question of Calvary, have been manifold; and unto this day the Church is in the long night of its travail, seeking for the light, but finding it not, still wondering what the Redemption was, believing in it, but unable to interpret it; affirming it, but far from understanding how the FATHER-MOTHER was satisfied, or what was the nature of the Burden the Master is said to have borne upon Calvary.

When we turn from the beliefs held and taught by the Church, to look out upon the life embodied by the Church and the world, we ask the questions: Is the world redeemed?

Does the Church make manifest that the Redemption has been accomplished? What change is there in the world, between the times when the Master came as the Manifestor in the days of the Manifestation, and to-day? What change has been effected in its spirit, in nation to nation, in race to race, in community to community, and even in man to man? Has the redeemed life been found by men and women? Have the races ceased to be in opposition to each other? Do the nations war no more with each other? Are the peoples contending less against each other? Have communities cast out the spirit of contention, to seek peace in place of conflict with one another? What is the universal conflict in the commercial realm but an expression of the war spirit? What is the conflict between men and the creatures, if it be not the same war-spirit manifest within the sub-human realm?

By the observance of these things it must be seen that the Redemption, after all, has been hypothetical and not real, a matter of belief merely, which fails to make itself manifest in living embodiments. For the world is much the same (notwithstanding the supposed advance of civilization in its spiritual outlook, and though knowledge has grown from more to more) as the Roman world, and the Greco-Roman world, were in the days of the Manifestation. Though the venues are changed, the streams that flow through them as channels are the same.

REDEMPTION
IS THE HEALING
AND SALVATION
OF THE SOUL

What was the Redemption supposed to accomplish? It was to bring healing to humanity. But what is healing, if it be not the change of the outlook and embodiment of life? What is healing but a change of vision; a change of direction of thought and purpose? What is the effect of healing, if it be not the elevation of the Being, the imparting to it of strength to rise in its consciousness?

But such a redemption could not take place without the response of the individual; and through the individual, the

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community; and through the community, the nation; and through the nation, the race; and through the race, all the races. It is the change that brings purity and peace. The Redemption was to bring peace. Is there peace in the world? Is there peace in the minds and hearts of men and women? The Redemption, having been the exposition of the divinest pity, the overshadowing pity of GOD doing something for HIS children to heal them, it should therefore have been in the individual and race, an exposition of Divine Pity. But Divine Pity differs from the thing that is oft-times spoken of as pity, as when people say that they pity you. It is not pity that such mean; it is that they condole with you. They often make use of the term in a sense that is neither noble nor dignified. What is Divine Pity, if it be not heavenly protection and shelter? Pity is Love's revelation of tenderness, of gentleness, of selflessness. To pity the creatures, is not simply to feel sorry for them because they are oppressed. It is to extend the wings of shelter or powers which will defend and protect them; to help them to nourish the finer qualities within them. It is to be as guardians of them for the FATHER-MOTHER.

The Redemption, having its seat in the compassion of GOD for HIS children, must be of the very nature of the Divine Compassion. Therefore, for the world to be redeemed, it must be a world of compassion. But we know that, whilst compassion is resident in the fountains of the Being of every Soul, where the mind is seeking its own ambitions and satisfactions in earthly senses, compassion is left asleep; whereas the redeemed life is a compassionate life. Those who think there is no need for redemption, or those who confess the need for it, and yet fail to manifest compassion, do not understand GOD. However much they may talk about HIM, they evince that they do not know HIM. For no one can truly know GOD and be other than like HIM. The Redemption should bring the life of compassion. Compassion is Love's mediation unto Souls, the understanding of them. Where compassion is, the

heart is full of tenderness to others; never smiting them, but ever healing their wounds when and where they have been smitten. Compassion is an all-encompassing thing, an exquisite dynamic for the raising of the life. Compassion is Love's giving in sweet sympathetic understanding, the outpouring of Love in blessing.

There is compassion in the hearts of men and women, but it is as yet, mostly, asleep. Redemption must awaken it and call it forth. In the day of the real Redemption, surely this world will be glorious to live in. Though its glory cannot be comparable with the glory of Angelic realms, yet, in a redeemed state, it would take on its former glory, and that was exquisitely beautiful. The Redemption makes the life an embodiment of truth, an upright life, a balanced life, a noble life, a life true in everything and in every way. The mind does not hold the truth merely as knowledge. The truth having been received as knowledge, is transmuted and dynamically raised to the Within of the Being, until it becomes power to cause the Being to ascend, giving to it equipoise, balance, perfect uprightness. The Redemption was to bring truth. The truth about the Redemption, when received into the heart, will bring the upright life; the heart will become filled with its sweet compassion, and the mind with its gentle pity, and the whole Being with wonderful peace; for the truth bears such within its own bosom as a gift to man.

Such is the Redemption as it is believed in; the state of the world as we look upon it; and the Redemption as it should be.

HOW THE
REDEMPTION
WAS BROUGHT

And now we will look at *how* the Redemption came. And in speaking of the Church I would say to you, how deeply my own Being yearns to see the many branches of the Church become exquisite venues. Most of them are beautiful in fashion; and many of them are filled with an atmosphere begotten of the devotion of the Saints who have passed through them. I

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would for them that they be the scenes of the real living Message the Divine World is giving back to this world.

The Church has yet to learn the meaning of the Gethsemane. It knows not yet what lies hidden in the real Calvary. It is oblivious of the meaning of the burden of the Oblation. The nature of that burden and how it was borne, the duration of it, and how it is related to the Redemption, have never been glimpsed by the Church. Its dignitaries and teachers have yet to understand many things associated with the Oblation; how the Sun was darkened, the Moon turned into blood, and the Stars of the Heavens brought down. For, in the betrayal of the Teachings given by the Master wherein the Oblation was set forth to His intimate ones, and the wondrous Love of the FATHER-MOTHER unveiled, the Sun was indeed darkened. The veiling of the Sun has not only a historical significance in relation to the whole of the ages through which the Teachings have been betrayed and fought over, but an introspective significance in relation to the Master Himself. For His own Sun was darkened. The Radiant Presence within Him was veiled. And the Moon was turned into blood. This represented the mind in a state of warfare. The Master had to enter such conditions. In His own mind He had to take up the states, wherein there was conflict, for the purpose of the ministry to be rendered by Him. For the world, the mind became the scene of such contention and conflict, that it may truly be said to have been turned into blood. The mind of the western world was at war. It fought over the very Life-stream of the Master. It made of *the passion* a subject of contention and battle. And the Stars which are said to have fallen from the Heavens, were no celestial embodiments, compared to which this world is but a very little child. They were the stars of the firmament of the Spiritual and Celestial Heavens in the Soul. They were the saints; for they were brought down through the conflicts. Even the intimate friends of the Master were brought low. Some of them in a very special way, were

humbled to the dust. In relation to the Master Himself, the stars referred to His own attributes. These were as stars in the firmament of His Soul. During the Oblation they had all their light, for the time being, blotted out. His attributes had to fall to the earth. They had to descend into earthly states and conditions, for the purpose of rendering the ministry which the FATHER-MOTHER had given Him to accomplish. Those who loved the Master in the days of the Manifestation, who love Him to-day, and who read of Him in those wondrous stories told in the New Testament, think of the Sun itself as having been eclipsed, and the moon undergoing change, and of some meteoric manifestation taking place at the crucifixion. These materialistic interpretations formed part of the tragic betrayal of His Teachings, and were given with a view to arrest the mind and veil its vision so that it could not behold the truth.

The Church also has to learn the inner meaning of "the Three Days" in the tomb. Historically and chronologically, according even to the services and the interpretations of the Church, forty-eight hours did not intervene between the Master's passing and the resurrection. So literally "the Three Days" will not bear the Church's interpretation. And yet, literally, but in a wholly soulic sense, the Mystery of "the Three Days," is living truth. The story of "the Three Days" is of those things that must needs be interpreted again unto the Church, that the dignitaries and teachers may know that the things in which they have believed, are realities, though not after the fashion in which they have conceived of them, nor their interpretations of them.

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Now I would take you into other realms for a little while. I would have you look at and understand the real Golgotha.

In the New Testament it is said that Caiaphas, the then High Priest who was at the head of the Sanhedrin, condemned the Master. It is reported of him that he said it was right that one man should die for the people. He found a scapegoat in the

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Master. He was familiar with the meaning of the scapegoat I am speaking of that Caiaphas who was a priest in the days of the Manifestation. But he only represented that Caiaphas who is the condemning spirit in ecclesiasticism, which, believing that it knows, crucifies even the LORD of Glory.

THE SCAPEGOAT AND LAND OF AZAZEL

The real Golgotha had relation to other days as well as to the days of the Manifestation, and to these. The word means *a circle*. In the ancient Scriptures the word Gilgal meant practically the same: it also signifies a circle. In the ancient teachings which Jewry materialized through not understanding, a great sacrificial system grew up. Amongst the sacrifices offered unto the Divine Love on the great day of Atonement, there was, first, the offering of a bullock on behalf of the priest himself, as well as the people; and then two goats. One of the goats was chosen as a sacrifice unto the LORD, and one to bear away the sins of the people.

Now, it is a remarkable thing that in ancient Jewish tradition there is made manifest a dualism which is little suspected by the general reader of the Old Testament. There is such a dualism as obtained contemporaneously with those ancient times, as well as in later days in the heart of ancient Babylonia, and in Persia especially. And there is evidence in the Old Scriptures, though it is quite veiled in the translation given, that there were conflicting ideas as to the real JEHOVAH, the Divine LORD Who was full of compassion and pity, and ever good to His children, and some other who was not the real JEHOVAH, one who was oppressive and evil, and who sought to do the children hurt. In ancient Persia and in other lands covered by the religious beliefs of the Parsees, this dualism was manifest. There was the Good God, Ormuzd, who loved all His children. He was the radiant Ra. But there was also the evil Ahriman who was of the Darkness, and who did not love the children, but who oppressed and hurt them. That dualism went on through great ages, during which Ahriman was sacrificed unto

in order to appease him. And yet the hope ran through the whole religious thought, that ultimately Ormuzd, the good and radiant One, would triumph.

Now, in the heart of Jewry, there was a similar motion. There it became associated with a term which you may have met with in the book of Leviticus, which is usually translated, "scapegoat." It is the word Azazel. On the great day of Atonement one of the two goats was consecrated to YAWEH, Who was the good JEHOVAH, and another to Azazel. And although the term became confounded with the creature who was the victim of the sacrifice, yet there is a far deeper meaning in it; for Azazel was supposed to be Satan, the fallen angel who was at the head of those spirits who were in opposition to the good GOD, and who sought to overthrow good whenever and wheresoever it was found. The goat on which the lot fell, had to go to the land of Azazel, or Satan, bearing away the sin of Israel.

You will presently see the relation of all this to our main theme. That the Jews believed that any priest could transfer their sins to the head of a creature after prayer, or convey sins to the head of a human victim, shows how utterly in the dark they were; and that they knew not the real meaning of good and evil, of light and darkness, of powers and principalities, or of the nature of sin itself. For no one in the Heavens or on the Earth can transfer sin from the guilty to the innocent. Though the good do suffer for the evil, yet this does not mean that evil is transferred to the good. The good are always burden-bearers in a fallen world, sharing the evil karmic burden which the evil-desiring have fashioned. Sin cannot be transferred. It must be healed in the individual.

Now, the scapegoat was supposed to bear away the sins of the Children of Israel. It was believed that the sins were transferred to the creature by the priest. The creature was then taken away by one deputed to perform the task, and it was thrown from a rock down into a valley.

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In this hour I am unable to follow all the intricate things that are raised here by the statement, and must just give you a general outline and interpretation. But it is a wonderful thing that there should have been the story of a scapegoat, and that it should have come to have been named Azazel; and that when the sins of the Children of Israel were confessed over it, it was supposed to receive them, and to bear them away and be taken down into the land of Azazel. The Elders of the Children of Israel had revealed to them, through the Servant of the LORD, that which was to be accomplished in the coming ages. By means of another form of the scapegoat, there would be the outworking of the Redemption. It is thus that the Old Scriptures are full of the motion of the Divine Passion. It is thus that Isaiah became the prophet of the Divine Passion. If the Book of Isaiah could be purified from the accretions of ages, the racial overlappings and interpretations at the hands of editors and scribes who did not understand, it would be found to be a mine of heavenly gold, a treasure-house of unveilings of the Divine Purpose to find all His children, to redeem them unto the Life Eternal, wherein they would realize once more *the atonement*, or perfect oneness with HIMSELF, and become once more the vehicles of the glorious manifestation of His Christ as a corporate Christhood in the world.

So there are found away back in those days, teachings concerning that which the Divine Love purposed. The Psalms, from time to time, gleam with this living truth; the prophets proclaim it. Little did Caiaphas understand what he was saying when he thought and spake in the language of the scapegoat and Azazel. But the Roman Crucifixion was not that which it has been believed to be. The Roman Crucifixion was a tragedy resulting from misunderstanding, first on the part of intimate ones in their un wisdom betraying "Sayings" uttered by the Master, the jealousy of the teachers of Jewry, and the hatred of Herod. These were the channels of the Astral World that moved all its legions to accomplish the defeat of

the Manifestation. The real Sacrifice, the real Offering, the real Golgotha, came long afterwards. Following the after events of the judicial condemnation, He had spoken to the intimate ones about the Oblation. During many months He had unveiled to them the great Love of the FATHER-MOTHER, and revealed to them how that Love was a Divine Passion. He taught them concerning this Mystery, and showed them how the human concept of Passion was the degraded one. He unveiled to them the nature of Divine Love and its Passion, and how Love is ever full of the motion of great giving. He uncovered intimately, how the Passion of the LORD is the motion of the Divine Energy in giving, and how this giving often meant burden-bearing. There is always burden-bearing in such absolute giving, apart from the pain and sorrow found in a fallen world. If you imagine that when the Redemption and the Regeneration are accomplished, and you find yourselves standing upon the threshold of the Angelic or the Divine World, that the bearing of your cross will not mean burden-bearing for you, you will soon be enlightened. You can bear burdens without having sorrow in them, and without being oppressed and crushed by them. The burden of service is a burden of joy. The motion of the Cross of God is operative throughout the Universe, as well as in a fallen world like this.

*THE PATH OF
GOLGOTHA AND
ITS TRAVAIL*

The real Golgotha was when He became as a scapegoat bearing away the sins of the world within Himself. But not by transference. That was impossible. He became the scapegoat when, in response to the Divine Command, He undertook to take upon Himself the karmic burden of the world and change it, so as to give the world liberation. In the process of this accomplishment He was also to change the realm of that karma; that was the realm of Azazel, the kingdom of Satanic influences and evil states. Therefore, He wrestled not with flesh and blood, although His own flesh and blood in every

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Life of the Oblation, had to suffer. He wrestled with principalities and powers in high places, unto the casting out of the evil elementals, and the extinguishing of the hell-fires. He travailed unto the blotting out of those things found in the Valley of Hinnom with its eternal darkness. For the darkness there was the result of the loss within the consciousness of the eternal radiance. In the way of His going, He met those who had authority there, who reigned there, who mediated there, who fought there. And all these had to be overcome. Redemption to the planetary Heavens came through that ministry. It was within that Golgotha, the *circle*, that the Burden of the Passion of the LORD was borne. It was there His garments became red-dyed, because He had to tread out in the winevat of those Heavens, the wild grapes grown by men and women. It was amid His ministry in the winepress that He was weakened in the way, His attributes put under such great limitation. He was made in the likeness of sinful men because He had to endure the smiting through which alone redemption could come.

* * *

O, wondrous Love of the FATHER-MOTHER! How marvellous are HIS ways! Who could sound the depths of HIS purpose by the fathom-line of thought, or trace in vision HIS path upon the Breaths? Whilst the western world has been contending and fighting, interpreting without light, proclaiming without knowledge, affirming without surety, and the schools in ignorance condemning one another, HE has travailed. The world has worshipped HIM; HE has sorrowed and anguished. The Church has prayed to HIM to bring HIS Kingdom upon the Earth, little realizing that the coming of the Kingdom was through the Passion of the LORD; and that throughout the ages of the historical development of ecclesiastical Christianity, the schools were adding to His burden through their contentions, misinterpretations, and misrepresentations; that during those ages they intensified the Divine Sorrow through their lack of love, compassion, and pity. If mere prayer could have changed

the world, surely it would have been changed. If it could change GOD, HE would be changed indeed. But prayer does not change HIM. It could not have changed the Master to be more compassionate and pitiful, if He had heard those prayers. Prayer changes the one who prays. It is an opening up of the Being, to permit the influx of the Heavens, and the ascension of the Being. Prayer changes the atmospheric conditions around the aspirants, and where the aspirations go. Prayer never changes GOD. HE will hasten HIS Kingdom; but HE can hasten it only through HIS children understanding it and embodying it.

THE COMING
OF THE
REDEMPTION

The Redemption is now at hand. It was made possible through the Passion. It is becoming in everyone who is seeking to embody the Divine Love. The Redemption of the Planet was the purification of its Heavens. The Redemption of Life is the healing of all wrong states. It is the changing of the Soul's outlook, the parting of the veils which have obscured its vision; the lifting of the Soul out of its limitations; and the opening of the chalice of Being. It is the unsluicing of the waters from the fountains of the Being, so that real living streams will flow out of the life. Thus the redeemed life is a beautiful, noble, Divine Life, crowned with everything beautiful and true and good. The Redemption is coming. The imaginary redemption which the world has believed in, will pass away as a belief, through the realization of the real redemption. For the Redemption is the redeemed life, the bringing back of the life to embody all the Godlike qualities of Love. The Redemption is at hand. You can hasten it. You may sing the Mass, "LORD, I will call upon THEE. Haste THEE to help me!" But the Divine Love is ever helping. The Divine Love is ever hastening; for the Divine approach is always unto us. It is ourselves who have to hasten to be helped, to hasten into the state wherein HE can help us into the power of the Redemption.

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The Redemption is coming. It is the Divine approach to the Soul. The Soul must come into the understanding of what is meant by the redeemed life and the atoning act. This latter is a state of life which is sevenfold. The atoning act, or great reconciliation, gives balance to the whole life, and equipoises every plane. That is the Atonement, the equilibration of all the powers, the bringing back into equipoise all the qualities and attributes of the Soul, through a blessed atoning attitude of Being. For thus is the Being lifted up to know GOD's full atoning, in the perfect realization of HIMSELF.

Such is the Redemption. What a changed world it will make! What a paradise it will bring to this great city with its present conflicting motions and emotions, its materialized thoughts, its sensuous desires and purposes. Though it doth seem far off, yet it is coming. It must come because HE has spoken Who is our LORD. It shall come, for the Burden has been borne unto the changing of the Planetary Heavens; and the new Heavens permit of a direct Angelic outpouring upon all the world. All Souls can bathe in the magnetic streams, if they will. The Burden was borne for the children in order that it might be possible to give them the real Pentecostal outpouring of the Heavens. So, to-day, there is the rushing, mighty Wind. It is the inrush of the Breath of GOD into the spiral of the Being. In filling the Soul, that Breath endows with the wings of the Spirit. Henceforth the Soul may soar, even into the Eternities. The Divine Love doth cause to rest upon the head of each one into whom this mighty Breath flows, the living Tongues of Sacred Flame. These speak of the spiral motion of our Being rising to meet the downward motion of the overshadowing and glorious ONE, until we speak in the language of the Divine World. That language is as yet a foreign tongue to the world. But every Soul who wishes to hear unto the understanding of its message, will hear the story of the wondrous Love of the FATHER-MOTHER.

These are things of interest. The Redemption was a redemption of the Planetary Heavens. That is accomplished. The new Heavens have been fashioned for the Planet; as a result the new Earth is to be fashioned through the coming of good to all Souls who will receive the good. And everyone who receives that good unto the embodiment of it, becomes a contributor unto the efficacy and glorious resultant of the Passion of the LORD.

These things are of supreme interest. The Children of the Kingdom, the intimate friends of the Master in far away ages, some of whom were with Him in the days of the Manifestation, are all to come into the consciousness of the Redemption, and the realization of the Regeneration. For the outworking of the Regeneration is that process by which they will be brought back into the high consciousness wherein they once dwelt as HIS glorious Priests, a royal Nation, a community of Souls full of mediatorial service for HIM.

O most glorious One, how shall we ever love Thee as we should love Thee, and as we would love Thee? How shall we again stand before Thee in our Ancient Priesthood, and be for Thee all we long to be in blessed mediatorial service, to share in Thy Sacred Passion as expressed through Thy Beloved Servant? Help us, that we may be children of the Redemption: vehicles through whom Thou wilt accomplish great healing unto many; children of the Regeneration in whom Thy Glory shall be revealed, and through whom Thy Christ shall again become manifest. Oh, take us to Thyself, even if our garments be somewhat red-dyed as those who have trodden the winepress. Oh, clothe us with Thine Own glorious Love and spread Thy covering over all our states, until our attributes are even one with Thy Love, and embody Thy Glory.

Oh, Most Righteous Father-Mother, this world hath never known Thee as Thou art. May these Thy children soon know and make Thee manifest.

THE DIVINE PURPOSE

Revealed in the Oblation

THE RECOVERY

THE DIVINE PURPOSE OF THE OBLATION

This morning I am deeply moved to speak to you on the Divine Purpose of the Oblation, and thus to show you God's plan and the way of it, and that for which it was carried through.

Though I have often spoken to you in past years on aspects of the Oblation, yet it can never be fully told. For its motion is ever with us, and its effects are just beginning to be made concretely manifest. Its encompassing is so vast that the story of it could never be exhausted; and yet, except in a general way, that story has still to be veiled. It may be that in the day when all the Children of Israel have made their full response and become healed in their states so that the Regeneration will have become an accomplished fact in large degree, the Heavens will then permit a fuller unveiling of that most profound and sacred Mystery. I feel deeply that only in the measure in which you realize all that the Divine Love and Wisdom of our FATHER-MOTHER has accomplished for you and for this world, will your own true divine response become, and the realization be entered into by you of that perfectionment of blessed willingness to be all that HE would have you be, and to serve for HIM as HE would, how HE would, and where HE would have your service. In the degree in which that stupendous exposition of the Divine Love becomes realized, so will be the measure of your ascension in consciousness into that Realm where all that belongs to yourselves as persons and individuals, will be so touched from the Divine, that ye will know no life apart from HIM. All that is of the self will be swallowed up in HIMSELF. You will not be lost, but you will be glorified. You will not be absorbed, but you will be interfused into a divine oneness with HIMSELF.

Thus from the Heavens am I moved to speak to you in this hour. I would not deepen the shadows that may have stolen

across the threshold of your own thought. Even whilst I read the prayer of the Aftermath¹ I feared lest they should so steal. I would not change the buoyancy of your spirit and your exhilarating joy, into sorrow and mourning, and even grief. Rather would I fill your cup with joy for evermore, and make your hearts individual chalices for my LORD, full of HIS spikenard. I would open the well-springs of your Being that they may give forth living streams, exhilarating all the avenues of your thought and desire, your feelings, and powers, and attributes.

So the purpose of the unveiling is other than to bring back to you memories of sorrow. It is that you may see something more of the glory of the Love that has called you again, and borne you back into the dawn of this day. For the more you understand the secret of the Oblation as an exposition of the Divine Love and Wisdom, the more must you marvel at HIS Love and HIS Wisdom. And you will remember what oft-times I have had to emphasise when speaking of the Oblation, that whatsoever was done, whatsoever was borne, whatsoever was accomplished, howsoever vast the operation and supreme the sacrifice, these are to be related to HIM Who is the LORD of Love. For just as in general life and ministry we can accomplish nothing great and beautiful and of the abiding Eternal, apart from HIM, so the Servant chosen to be the vehicle of the Oblation could not have accomplished it of Himself. Indeed, it was through the glorious ministry of the Divine Love in HIS all-encompassing and upholding, that the Servant who was the vehicle of the Divine World's motion, was enabled to endure the motion and to carry the burden unto the accomplishment of all that had to be done.

So you will give glory unto HIM Whose Love was and ever is the supreme factor, and the glorious potency which is always Omnipotent in its conquests.

¹*Vide* The Logia or Sayings of the Master (pp. 294-298).

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The question is, *Why was there the need for such a work purposed and planned out by the Divine World as that which was expressed in, and executed by means of, the Oblation?*

THE DIVINE
PURPOSE IN ALL
LIFE

The whole purpose of life is to embody the FATHER-MOTHER. The flowers in their orders embody Angelic thoughts; and in their forms and colours the Angelic Wisdom; and in their motion, the motion of Love itself in its breaths. Likewise, in all the higher embodiments of the Divine Thought. And where consciousness has reached a high degree of polarization, the purpose is to embody yet more fully the beauty of the Wisdom of the FATHER-MOTHER, and to express, through the motion of the embodiment, the glory of the motion of His Love.

Thus, the purpose of the creation of the world was that it should be an exposition of His Love and Wisdom. And such it was for great ages, even though the children upon its planes were young. There was nothing in the state of the elements and substances nor in the motion of the world, to intercept and hold back the outcarrying of the Purpose of the Divine Love and Wisdom as projected from the Divine World and operated from that Centre.

All GOD's Works praise HIM in their perfect constitution and motion, and the outcarrying of His Purpose. And when there is, as happened in this world, an interference with the Law of Divine motion, and with the sacred purpose of the exposition, the Divine World considers how best to approach the changed conditions to bring them back again into their original estate.

Thus, it so happened that, after the great Descent of this world was fully accomplished, there was very direct ministry from the Heavens to try and stay the changes that had crept into the planetary motion and life. And but for the conduct of those sad children who were captured by the dark forces, such

an accomplishment might have been effected. For there were great Solar endeavours to bring back the whole of Judah's household to its unfallen estate, and to change the Elemental Kingdoms which had become affected, and were then not as they are now, and so to restore the perfect balance of Judah (The Planet-Soul World) as a spiritual planetary home. But owing to an unfortunate interference with the Divine Purpose, and an interception of the Divine messages sent through the Angelic World, there was a deepening of the shadows that had fallen, even until the night closed in, and the darkness became the heritage of the whole earth with all her children.

*SPECIAL SOLAR
MINISTRIES TO
THE EARTH*

The Divine World continued its ministry in the hope that, as the children grew older, they might be strong enough to endure such Solar ministry as would effect the changes that were necessary. And so, at different periods, when the positions of the Celestial Embodiments were favourable for such a direct outpouring, special ministries were rendered to this world with a view to changing the Elemental Realms sufficiently to enable the children to rise.

But it was discovered that the conditions upon the Planet had become such that the ordinary ministry of magnetic outpouring from the Solar World into the Planetary Heavens, would not accomplish the necessary change; and that the Solar ministries would have to be so greatly intensified that the younger children could not endure the vibrations. For the magnetic streams that played upon the Planetary Heavens did not effect the changes there which had been hoped for; and it was discovered that the younger children could not endure the increased vibrations, and would be disintegrated as spiritual forms with exquisite magnetic poles and wonderful divine potencies constituting them living Souls.

The Divine World through great ages never left itself without a witness of its ministry unto Judah, the Planet-Soul, and her

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system. And it was only when it became known that the conditions were such that nothing less than the intensest Solar rays could disintegrate the elemental conditions that had grown up, and that such play of magnetic streams would disintegrate the very Souls of the lovely younger races, that it was decided that another way must be found by which to effect the healing of the conditions. For if it were possible at all to bring the Planet-Soul and all her children back, and restore her elemental Kingdoms, then there would ultimate the restoration of all the Solar household. (I am touching the threshold of other great Mysteries which at present I may not unveil to you beyond saying that the whole of the household had undergone change because of what had happened to the Earth.)

No man liveth unto himself. He either lives to bless or not to bless. He may even so live that his life's influence makes things accursed. And if that be true of an individual life, surely it is true, and in a larger sense, of a world like this. Therefore, the whole household became affected. And it extended from the planetary household to the whole household of Sol. Sol's household is small compared with some Celestial households; yet it is very great. Even as I have indicated to you, the Divine World itself, of which our glorious Sun is the embodiment, had to change its outer Heavens as represented in the Sun's Photosphere, in order to minister to this Earth, and to the other members under the new conditions. Thus you may see the vastness of the Mystery that lies behind the going away of this world.

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THE PROJECTION OF THE OBLATION

How the Oblation came to be projected may now be unveiled. So far as Divine Love is concerned, it never faileth. Divine Love could not fail. Yet it is sometimes the case, that the Divine Love has to change its ministry, even manifoldly, to accomplish its Holy Will and Purpose.

THE DIVINE RENAISSANCE

Now the Oblation was projected after the Celestial ministries of the order of which I have spoken, had been tried through great ages. The Planetary Heavens were not only changed in their elements; they were spiritually destroyed. So changed were they that their conditions encouraged states within them disastrous for the children, and militating against any real spiritual growth. It was because of the persistency of such conditions that in sacred story you can glimpse religious revivals in the refounding of what is called Religions. All true religion is one. Religion is not a doctrine to be believed. It is the motion of the Spirit in us. It is the Divine Mystery of GOD in us finding outlet in Life and Service. Religion is life, and its true motion is unto embodiment in Life, and exposition through ministry. That is religion. So that real religion is quite apart from the realm of beliefs. There is much to be made known to the Soul in relation to the Divine Mystery, which is the religious mystery within us; and concerning the motion of the Sacred Flame, and the exposition of it in sublime embodiment in service. But such experiences are quite apart from things of belief. And men and women, having been misled, have associated religion with their beliefs, and have held these without the knowledge of the true religious spirit within them. Because the religious spirit is the Sacred Flame within which burns before GOD's high altar, and has its motion in an exposition that reveals HIM. That is religion. So when the great religions came, as they have been called, they were really departments of the Divine Wisdom revealed unto the ancient Children of Israel under different names, at different times, and in different lands, but always the same children. These latter were the Illuminati, the Children of the Kingdom in whom was the Light. Thus they were able to receive again those Mysteries. The presentations of the Mysteries had to be renewed because the conditions were such that, although the children were taken from time to time to the Bethlehem or lower Angelic World, when they came back their vision had to

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be revived. There is something far, far more beautiful lying behind what is called the founding of the great Religions, than philosophical students of them wot of. Indeed, the inner meanings could not be known from that realm.

The Great Love in purposing the Oblation, purposed that by the law of transmutation operating through an accommodated Life, the Planetary Heavens might be changed sufficiently for the children to return unto them without being affected. The purpose was to change the elements, to blot out the sad conditions which obtained and prevailed, and if possible, to throw down all the hurtful astral-occult powers that were in a fallen state, to cast them out from the higher circles of the Planetary Heavens.

Therefore, when the Oblation was projected, all this had to be considered and how it could be done. There is no haste in the Divine World, though there is never any slackness, nor any lack. But time is not measured as we measure it. There is exquisite spontaneity in the ministries there. Yet when a great work, such as that which had to be accomplished for this world, was to be considered and undertaken, all things were weighed for and against. It was thus that there was projected what is known as the Sin Offering. It was a Divine Purpose. It was a Divine Love's exposition. It was not occasioned by any wrath in the Kingdom of the FATHER-MOTHER, as certain theologians would lead the burdened ones to imagine. But it was engendered by that wonderful Love which would have blotted out the wrath that had arisen within certain Celestial rulers, and changed the intense desires back into those of beauty and goodness, truth and love, and the radiance of the Heavens.

THE SIN- OFFERING AN EXPOSITION OF OF DIVINE LOVE

The Sin-Offering Oblation was one of the most glorious expositions of Love that never wearies, that never withholds, though it always gives wisely; that ever considers and meets every child's needs through the Angelic host ministries. Even the least one

is thought for, cared for, ministered unto: It is this Love I would have you all know again. And when you know again you will wonder that you ever had feelings other than those of Love such as is begotten of His Love; any vision in you unlike the glory of that Love. For it causes every shadow to flee away, every root of bitterness to be changed, everything that would mar the beauty of the perfect image of HIM, to be healed.

For the outcarrying of the Divine Purpose, One was chosen to come to this world. Great were the preparations to be made before that coming. And part of the preparation was the giving unto the Messenger Who ministered unto the Children of Israel amidst the Syrian Hills, what had been purposed in the Divine World, so that it could be communicated unto the Elders of Israel. It was in this way that many things were taught in the heart of Israel; but the inner meaning of them became lost in the heart of Jewry. It was thus you find in the Old Testament, in such books as the Psalms, Job, Isaiah, and a few glimpses in Jeremiah, in Ezekiel and Zachariah, in Micah and Haggai, and in Malachi, glimpses of the Oblation. Some day it may be possible to gather those treasures out from their strange settings wherein, in their true significations, they have become lost.

And when the time came which has been spoken of as "the fulness of time," the one known as the Master was sent. He came to make the manifestation of Jesus Christ the LORD unto Israel. He came to seek and to save the lost sheep of the house of Israel. They had been His Brethren, and He came unto the finding of them. It was such that He called. They only could understand His Message. He did not call multitudes. When many knew that He healed, many sought healing. But His real ministry was apart from all outward healing. His real ministry was not of an outward nature; it was of an inward and Soulic nature. His real ministry was in gathering together the few out of the many who could respond after hearing the general

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statement of His Message. These followed. Some listened for a little while and then went back. Some loved the life of compassion and pity which He presented, and desired to be children of compassion and pity, and these followed Him into the Jesus state to that extent. Some followed further, even unto the giving of themselves for beautiful embodiment of the Divine Love.

But He sought to lead still further those who became His friends. He asked the intimate ones what they thought of Christ; whose Son He was? And what did they understand by Christ? Because He desired to awaken in them the consciousness of Christ Who was ever present; and to direct their thoughts away from Himself. When it began to dawn upon them that He must be the Servant of the Most High, in a very special sense, He directed their thoughts away from Himself to The ETERNAL CHRIST. Thus the question, "What think ye of Christ? Whose Son is HE?" Many of those sayings in the letters attributed to Paul and others, concerning the Christ within, were spoken by Himself to His intimate ones.

It was thus that He prepared their minds for the unveiling to them, in so far as it might then be unveiled, of the Oblation.

THE APPROACH TO THE OBLATION

You will remember the incident in the story of His life, wherein it is told that one who loved Him dearly but who was most impulsive and who had marvellous understanding too, in an impulsive moment, spoke to Him words like these:—

Be this far from Thee. Thou wilt surely never undertake a work of this nature. God, the Father-Mother, could never ask Thee to go and do what Thou hast outlined to us.

And the Master was so moved that He said to that one, *Simon, Satan hath desired to have thee that he might sift thee as wheat.* The Master spake many things then. Amongst these He said, *I came to do the Will of Him Who sent me, and to*

accomplish His work. Come weal or come woe, for both will be in that Work, it must be accomplished.

The Oblation began as He passed into states wherein He could bear the burden. But that was after He left the beautiful estate that had been the exquisite channel of the manifestation unto the intimate ones of real Jesushood, and the meaning of the Divine Radiance as the Christ Presence, and the glory of the LORD as the Indwelling and Overshadowing Regnant Presence.

He went to do the Will of the FATHER-MOTHER. Now no one can do the Will of the FATHER-MOTHER except the FATHER-MOTHER be with that one. Amidst such conditions in the world to-day, you will find it difficult. When you forget who you are, and what you are, then it is that the militating influences play upon you, and arouse something within you of resentment, or of anger, of feelings of hurt, or of imaginary hurt. No one can accomplish the Will of the FATHER-MOTHER without some great measure of the consciousness of His Abiding, Encompassing, and Overshadowing. Of every Soul it may be truly said, *Lord, I come to do Thy Will, even as it is written in Thy book wherein all my members are named.* For that is the Divine Purpose concerning every Soul. And it would have been so, if hurtful conditions had not arisen. But where the conditions were so hurtful, it was not easy to realize that Will. And if that be so in the ordinary experience of life, and the extraordinary experiences which bring travail to Souls, what think ye it meant to Him when He passed away from the glory, the joy, the splendour of the realization of Christhood in high estate, wherein He was never absent in consciousness from the FATHER-MOTHER?

When He began the Oblation He had not that consciousness. How could He do the Will of the FATHER-MOTHER without it? The Will of the FATHER-MOTHER in His case was, that He was to obey the motion of the urge that was given Him. "He was

led of the Spirit" into and amid the wilderness of Judah. You see it could not be given to Him whilst in high consciousness. It had to be done through an urge produced in Him through the motion of His Spirit. The Spirit in Him was acted upon from the Overshadowing. A special form of Overshadowing had to be given Him, wherein His vision was veiled, whilst the urge was ever present. So it came to pass that without having the consciousness of accomplishing the Will of the FATHER-MOTHER in and through all the motion of His life, nevertheless it was accomplished by the Divine in Him, the Divine direction unto Him, the Divine effect upon Him.

"He was led of the Spirit into the wilderness"; and, through the wilderness, into the midst of the wild beasts of passion of every order, caused by inverted thought, and desire, and states of hatred. For He had to approach and enter into states wherein He became as the sinful, though in Himself He knew no sin.

*SOME
CHARACTER-
ISTICS OF THE
OBLATION*

The Oblation was the changing of the Planetary Heavens. It was not doing something to please the FATHER-MOTHER on behalf of His children in order to change HIS attitude towards them. It was the doing of the FATHER-MOTHER's good pleasure in accomplishing the changes of a redemptive nature that had to be effected in the Planetary Heavens by the process of the attraction and absorption, transmutation and elimination of the fluidic elementals.

He attracted the wrong conditions. He was so conditioned Himself, that, in a magnetic way, He drew them. When they came to Him, attracted by His magnetic states, they rushed at Him; and they were magnetically held. All the plexi of His body were constituted magnetic centres of great intensity. This arose through the intensity of the various Divine Centres of His Being, because of the state in which He ever dwelt in the innermost before the FATHER-MOTHER. He was conscious

of being smitten and afflicted as those magnetic, fluidic images smote Him when, in their magnetic states, He attracted them to Himself. He even wondered at different times, what had happened to various parts of His body. And gradually the effect of the apparent blow passed, through the absorption of the elements and the magnetic states into His body. That is how he took the effects of the sins of the children into His body to bear them. What a Mystery there is behind some of the old theology when you get to understand it!

As those images of such a magnetic nature were absorbed into the body, they made His body feel as they magnetically made all the children feel. But they were not absorbed by the children. As these awful images smote the children, they were made to do the very things out of the doing of which the graven images had originally been generated. For the images were elemental creations begotten of intense evil desire.

But in the case of the Master, when these fluidic, magnetic monsters came to Him, they were not permitted to leave Him. They were absorbed and thus destroyed. But they made Him feel, during the process, the very fires of the hell passion which had, during the sodomic period in this world, burned within men and women; for they burned within those magnetic creations of evil action. They burned within His vehicle until the fires were extinguished by a process of transmutation. Then the elements of which they were composed had to be eliminated because He could not make use of them.

Such was the nature of the Oblation. Yet these things are only touched upon that ye may understand something of the Mystery, and how the Divine Love so arranged it that the Master was able to do it. There had to be sorrow; it could not be otherwise. There had to be pain; He could not escape it. There had to be anguish; for the inner motion of His Being was always unto the Divine, and far removed from the states into which He had to enter, and the work He had to do. Have not the

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Heavens anguished for years, aye, and for ages? There are people who find it difficult to believe that there is any sorrow in the Heavens. Oh, they have not been there; therefore, they do not know. The Heavens are not stoical. GOD is not a stoic. GOD is Supreme Being. As our FATHER-MOTHER, HE must feel in each one of us. And if we are all capable of feeling pain, sorrow, suffering, it is of HIMSELF in us. For it is our Being that suffers through our vehicles when we are in high estate of consciousness. It is the Being that feels, that has to endure the burden, that knows the anguish, and that cries out amidst it unto the FATHER-MOTHER. It is not simply the body. It is not the mind. It is not the heart even in its more outward relationships and motions. It is the Being that cries to HIM because it is of HIMSELF. It is true that sorrow, in the Angelic World and in the Divine World, is quite different from what is understood on the earth planes, as sorrow. There it is grief. The Divine Love grieves. Love ever grieves. But Love does not grieve for itself; it grieves for its objects. It does not grieve because it is deprived of something it wanted for itself; but it grieves if its objects are deprived and hurt. You can see it even in a mother's perfect love, that divine quality which is focussed into the individual and personal life. She grieves, not because she suffers loss in herself in relation to her children. She grieves for them. Her love would heal them, comfort them, adorn them. She would fill their cup with joy, their life with light, and their path she would strew with the flowers of blessing. And if that be so in the focalized Divine Mystery in an individual, and, through the individual, the personal consciousness and exposition of Love, what think you must it be in the Inner World? Know, therefore, that the Divine World can grieve, and does grieve.

*A GLIMPSE OF
THE THREE
NARONIC CYCLES*

Now I would just give you, dioramically, a glimpse of some of the events associated with that great Mystery.

As you know, it covered three Naronic Cycles from the

inception of it, or the taking up of the Burden, until its long shadows closed, not including the Aftermath of the Return. It took fully eighteen and a half centuries, almost eighteen centuries and three-quarters of a century, to accomplish it. During that time the Master, Beloved One of the Heavens who was sent, trod the path of the Oblation.

Now when that One who was Beloved—and you can well understand that He must have been beloved or He would not have been asked to undertake such a ministry—entered upon the Oblation, He had to live for forty times during the period of the Naronic Cycles. Those Lives were spread over the Three Days, the Naronic Cycles. There had to be Divine arrangement, although oft-times arrangements have to be also contingent. And this did happen on some occasions, that the contingencies which arose, necessitated a little change in the operation. But in the Redemption of the Planetary Heavens by the process which I have indicated to you, of attraction, absorption, transmutation, and elimination, that One lived the Forty Lives.

*THE DIVISION
OF THE WORK
ACCOMPLISHED*

During the first Naros, the Lower Astral Realms were cleared of the gross sodomic images which had been fashioned upon the spheres of that Realm. So that His life was one of intense desire, full of sorrow, wherein He had to accomplish for the children the blotting out of their karmic burden. The karmic burden was not that of the Children of Israel, but the children of this Planet; though it is also true to say that some of Israel became affected. But the karmic burden was fashioned by the children of this world. It was begun by the younger races, and then increased and intensified by the middle races.

During the second Naros, the Higher Astral and Lower Occult Realms were cleansed. Here there had to be great conflict with the occultly formed magnetic images which were

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begotten of hate, and which were most potent in their smiting.

Thus the younger children and the elder children were able to be influenced spiritually to some degree through the purification of the Lower Astral, and the Higher Astral, and the Lower Occult Realms. So that by the time we reach the close of the second Naros there is a beautiful, early mediæval, spiritual motion in several directions, the one in the Templary, and the other in the Holy Grail.

And then, during the third Naros, the time was mostly spent in changing the higher Occult Realm where powers and principalities abode which were associated with the original misdirection of this Planet and the Heavenly Hierarchy that then ministered unto it. The latter years were periods of intense Soul anguish produced through mental conflicts, in which the smittings were so great that it seemed as if the Oblation, or the further continuance of it, would have to be suspended. Yet the Divine Love and Wisdom so ministered unto Him who had been appointed to do it, that at last it was carried through, even to the last Life. But not without great danger to Himself; greater than He experienced in dealing with the sodomic states He found in the Astral World; greater even than the conditions He met with in the Lower Occult World. For in the Higher Occult World, the powers, and the dominations, were great. They had supremacy there. It was their principality.

The Work of the latter Lives of the Oblation was the changing of the elemental states to such an extent that the Heavens could throw down those false powers. And these have all been cast to the earth. For, through the purification upwardly of the whole circuli of the Planetary Heavens, when the last great work of changing the elements in the Higher Occult World was accomplished, the Angelic World could draw near, and Armageddon be fought; and it has been fought on those Realms, with triumph for the Heavens. It is being fought on the earth now, with a full assurance that victory is at hand.

There are many reasons I could reveal to you, could unveil to you, why this Mystery has had to be given as it has been given; how the story of the Oblation has had to be gradually unveiled. It is only during the past recent years, even three years, that the Occult World has come to discover what has been really done by the Divine Love and Wisdom, though not associating it with that Love and Wisdom, but accounting for it in other ways. They recognize a great change has been effected. And now there is being heralded, wherever there is true religious motion, though it is often apart from a realization of the true meaning of religion and its motion, that the LORD is coming.

Well, the LORD has come! HE has come in the triumph. HE has come as the great Avatâr. HE is encompassing the whole earth through the Angelic Kingdom. This world is surrounded by his Hosts from the Angelic World. The powers and principalities have been thrown down from the high places where they held sway, and dominated this world, and even directed its government, and caused that inversion of truth, honour and nobility which led those who should have been the true aristocracy, and, therefore, the best, the truest, the noblest in the world, to become dominating, oppressive powers, misusing the rich gifts the FATHER-MOTHER had bestowed upon them. And so through the casting down of the powers and principalities from the Occult Realms, the way was prepared for the Redemption. Many of those powers which were cast down are operating on the outer planes now, but will soon be cast out altogether.

The Angelic World is near. It is ever open now to the Children of the Kingdom. The Oblation was first borne for them. The Manifestation was made for them. He came to seek unto the finding of, and the calling back of, the Lost Sheep of the House of Israel. They were the lost members of the Fold of the Christhood. He came to find them. For only

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they could recognize what a Christhood was. Only they could understand that a Christhood in manifestation was never to be confounded with the ETERNAL CHRIST. But they would recognize that that One who was the Manifestor, chosen to be the medium of the Manifestation, was in the Heavenly states wherein He knew the Lord Christ, and became that glorious ONE's vehicle for the manifestation of the estate of Jesus; through Jesushood to Christ; afterwards through Christhood to the LORD; and through the LORD to the high consciousness of the Mystery of the FATHER-MOTHER.

The LORD is come; ever blessed be the Sacred Name of the FATHER-MOTHER. The LORD of Love is making manifest. HE was preparing for HIS coming by means of the Oblation. HE was overthrowing all the false powers and changing the conditions that were inimical to the onwardness and upwardness of the Children. HE was casting down the evil forces that had sought to possess the very Heavens of this world; dethroning them from the high centres of regnancy they had usurped, until they learn to be humble and lowly, and beautiful again; changing all the elements of the four atmospheres so that they should be responsive to Angelic vibration, to Divine Solar magnetic action, and that the whole of the Planetary Heavens should be real Heavens once more, a true paradise where the mortal children could enter and dwell until they came back again in their æonial march and pilgrimage up into the Immortal Life; and that all the Children of the Kingdom, those who were the Immortals in this world because they had attained the Immortal Estate, should be able to rise up through all the circuli of the Planet and find there the very breath of the Divine wafted to them, that, through the motion of that Breath within them, they might once more soar through every circle into the Angelic World, and still higher into the upper reaches of that World, in their consciousness, estate and realizations.

The LORD is come, and men and women will look for HIM

here and there, and everywhere but where HE is. HE is in embodiment in every Soul who can receive HIM. HE is revealing Jesus again who is coming back to reign over all the world through that blessed estate. The LORD is making manifest HIS Christ Who died within the consciousness of the children; Who died within the consciousness of HIS Servant. HE is revealing that Christ again through the resurrection of HIS Servant, and also through the resurrection of all HIS children who were HIS servants. Thus will HIS children again radiate the glory of Christ in this world. For if the world is ever to know who Christ is, what Christ is, it must know it through the radiation of the glory of that Presence in the life crowned with Jesus, Love embodied in its majesty and lowliness, its sublimity, and yet with such a touch upon the earthly, that everything becomes glorified.

The LORD is come. HE has come to abide in HIS world with HIS children as a Presence; the Presence sought for by the Saints through the ages, but which they were unable to hold as living, abiding consciousness full of high illumination, wherein there is never any darkness, nor even shadow.

HE is coming back thus to HIS children. It is the resultant of the Oblation. We are living in the days when the resultant has begun. We are in the fourth Naros since the days of the Manifestation. What is the resultant to be? The healing of this world of all her woundings. But how is it to be accomplished? Surely, through the sweet and blessed ministries of those who know the Divine healing and rejoice in its power. The world is naturally most concerned about outer things. And in relation to life it is more anxious to have outer than inner healing. But you can see that, if the Being be healed, all the rest becomes healed. To heal the innermost is to heal the individual centre, and, therefore, to heal the source of the streams of motion through all the vehicles, and the fountain which is filled from the Divine World. Whereas, merely to

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heal the outer is only to affect what is passing, what may be re-hurt, what, indeed, may not be associated with inner things. Real healing is the healing of the desire, the healing of the vision, the healing of the polarity. For most Souls have deflected polarity owing to the state in which this world has been for ages. But the healing of the polarity is the restoration of it to exquisite balance. So that the way of its life is a perfect way. Its motion is harmonious, its embodiment is exquisite, its worship is divine. Its worship, its creative service, its distributive service, its healing ministry, are expositions of Life salved. All service is worship when it is worshipfully rendered. Perfect healing leads to adoration, and true adoration is the embodiment of HIM. These make manifest the pure and beautiful way of life, the equity of the mind in its balance, the holy purpose of the heart in its emotion, the consecration of the will unto Divine willingness.

For Israel was the burden of this world's karma borne, though it was not their karma. But they oft-times were smitten by it, indeed, they have been for ages. They had to bear burdens begotten of that karma, for they have had to carry much on behalf of the children of this world. They have been great travellers. Yet, without the Oblation (except in the way I indicated when they had to be taken on to the Bethlehem for a time), they could not have returned in the way in which they are now returning by the process of the Regeneration. Even as the Redemption proceeds in the world, so is their Regeneration to proceed. By the Regeneration there is the refinement of all their elements and potencies, from the innermost to the outermost; and through that refinement there is an increased ascension of Being. The Regeneration and Ascension, in a sense, run parallel to each other and yet intermingling. Indeed, the Regeneration in the process of its accomplishment, awaits the ascension; and after every act of the ascension there is an awaiting the further accomplishment of the regeneration.

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As the Children of Israel you are now able to rise up into the Angelic World. GOD's angels are here. They encompass the Earth. This Sanctuary is full of them; and Cherubim and Seraphim, proclaim the glory of HIS Presence. But I would not have you imagine that to get a glimpse of the Angelic World means the going up into that World. You may get visions without getting up into the realm of the visions. You get up into that World by Love. There is no other way. Not even the Divine can take you there except by the reciprocity of that Love. Souls would be unhappy there, and could not endure without that Love. You are in the Angelic World now if you are in a state of Divine Love. You are getting the Wisdom from the Angels in many of the exquisite dream-thoughts that come, day visions that break, sweet inspirations which spring up within you as living waters from a hidden well. But you are to come up yet more fully as the resultant, even until the glory of the LORD doth clothe you as in the ancient times when ye stood before HIM in white; in lives glistening with HIS reflected splendour, the lustre begotten of Divine Radiance; for your garments can there take on that splendour. The glory of HIS Christ will pour itself through you as ye make Jesus manifest.

The Work of the Oblation was done for Israel. Not because it was their burden, but because they became involved in it as ministrants unto this world. Because they could not rise up of themselves, apart from the changing of those Heavens, to accomplish their ministry and help the children of this world back to some knowledge of the beauty of the Divine Love, and the glory of the Divine Wisdom, as flung far and wide, as may be discerned, even in this fallen world.

If I have opened my heart to you you will bear with me. As I said at the outset, I would not cast a shadow upon you. My chief desire is to throw the Light of HIS glory upon you. Oh, to be a living, vibrant, speculum that could reflect the splendour of HIS Presence, as one fain would reflect that glory! In so far

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as you have been able to glimpse it through the unveiling unto you, enter into it as part of the resultant, and come along. If there is a dark thought in you, chase it out. Ask what it is doing here, and put it away; it is foreign to you, and it is of the fallen elemental states. If there is a wrong attitude, say that it must not be any longer; for you must be right, erect, with HIS Righteousness, equipoised in the sight of the FATHER-MOTHER. If your vision be so limited that you cannot take in the glory of the Worship of HIM in relation to this sublime return unto HIM Whose Light is eternal; ask that your mind may be illumined and your heart exalted in its state, even until you understand what HIS Will is for you. And may there be realized within you and through you, all that HE would, even as it is in HIS glorious Heavens. I would take you unto HIS High Altar and have you stand beneath the Sacred Flame of HIS glorious Presence, and bow before the Cross of HIS exceeding Radiance, with Cherubim Overshadowing, and Seraphim in motion from HIM to you, and from you to HIM. I would leave you to make your sacrifice complete, of thanksgiving unto HIM for the honour HE hath bestowed in asking each of HIS children to be again HIS servants unto the embodying of HIMSELF as the Children of HIS Love, of HIS Life, and of HIS Radiance.

THE RECORD OF THE OBLATION

THE RECORD OF THE OBLATION

Whilst on tour visiting centres of spiritual activity in the far north, quite a number of questions were sent in to me in the hope that I might find time to answer them for the members and friends. Amongst these questions there was one which I felt to be of peculiarly vital importance unto those who read the Teachings, for the understanding by them of the real Mystery of the Oblation, and its story as written in the Burden-bearer, and in the realm of Recovery.

I will read it as it was sent in to me, and then address myself to it. For that which is asked in the various Groups is, doubtless, asked by many of you here, though you have more opportunities than they have of hearing concerning the Mystery of the Oblation. But it is a subject so vast, so profound, so full of divine Mystery, that it is natural that both heart and mind should make enquiry,

Question: MAY WE LOOK STILL DEEPER INTO THE MYSTERY OF THE OBLATION, AND SEE JUST HOW IT WAS THAT THE FORTY LIVES LEFT NO RECORD? HOW IT WAS THAT THE OCCULT WORLD WAS CLOSED WHILE YET THE UPPER HEAVENS WERE ABLE TO VEHICLE THEIR MINISTRY DOWN THROUGH THE LOWER HEAVENS AND REACH THE BELOVED ONE ON THESE PLANES? CAN IT BE THAT OF THOSE LIVES NO HISTORY IS WRITTEN?

OR, ARE WE TO UNDERSTAND THAT THEIR RECORD IS WRITTEN ALONE IN THE SERVANT'S OWN CONSCIOUSNESS? AND IS SUCH RECORD ENGRAVEN IN THE REALMS OF THE DIVINE WORLD?

AND, EVEN AS THE FLUIDIC IMAGES WERE BLOTTED OUT BY THE WORK OF THE OBLATION, WILL THE RECORD OF THAT BURDEN-BEARING BE ERASED, ULTIMATELY, FROM THE CONSCIOUSNESS OF HIM WHO BORE THE BURDEN?

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HOW SOUL
RECORDS ARE
WRITTEN

Great is the Love of the FATHER-MOTHER, and marvellous is His giving. The exposition of His Wisdom is on every hand for those who can perceive, and read, and interpret. And in no manifestation, and in no record are His Love and His Wisdom more exquisitely revealed than in the path of the Oblation, the recording of it, and the unsealing of its Mystery.

In order that you may understand the recording of the history of the Forty Lives, where it was recorded, it is well for you to reflect and to understand that the story of every Soul is written within it. It is "the book of life." The book of life that is opened for everyone, is not a record external to the Soul's own experience, but the book of its own Being. It is true there is another chronicle of it. All thought, and especially intense thought; all feeling, and especially deep feeling; all emotion, and very specially the emotion of the waters of the Being, leave their impress upon the walls of the Soul. Everything noble is recorded there. Everything ignoble is also recorded there. You cannot get away from it. The whole history of a Soul is engraven upon its walls and its pillars, and reflected into its Sanctuary.

In this way the whole history of the Soul who was chosen to be the vehicle of the Oblation, whom you name the Master, was written within Him. The measure of a Soul's apprehension, and comprehension, and ascension into the realms of high consciousness, is exactly commensurate with the degree wherein that Soul has written divine history in its path—in its emotion, in its love, in its service, in its outflow of Being, in mediation, in the giving of all that it is, and all that it has. It is because of this that a Soul can come back into high consciousness, if it has had to go out from it; that it can re-ascend into the Heavens, if it has had to descend from out the Heavens for some ministry appointed unto it to be rendered unto some needy world or Soul.

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The way by which a Soul comes into the consciousness of the Blessed Presence, is through the opening up within it of the Book of Life. It is not simply remembering data, in which many seem interested, data of an earthly order of lives lived in other days; but rather the remembrance of those data which belong to divine empiricism, or the experience of the Overshadowing and Indwelling Presence. The opening up of the Being unto its ever expanding, ever deepening realization, is the unfolding of the book of its life by the Divine Love and Wisdom.

This is true of every life. You know divinely in the measure in which you have grown. You cognize divinely in the measure in which you have responded to the inrush of the Light from the Eternal. You can apprehend and comprehend only in the degree in which your Being has ascended into the realms which you would apprehend and comprehend. Even the sorrowful travail which you have gone through during manifold ages in this world, as members of the Elect People, or the Children of the Kingdom, those who had great apprehension and comprehension of Spiritual and Celestial and Divine things, even such travail is in the measure in which you have felt, desired, suffered, endured, borne burdens, given of yourselves in ministry.

Why, the Return, as a travail, is the opening of the book wherein have been chronicled, written in the very fabric of the Being, the Soul's story throughout the ages,—its trials, difficulties, weaknesses, its yielding to what seem superior forces, its sorrows, its anguish. And these, coming back into the Soul in their rebound, as memories break upon it like waters lapping the shores of the Being. These come out of the book of life. They are the resultants of experience gone through, and chronicled upon the very walls of the Being.

THE RECORDING OF THE HISTORY IN HEAVEN All Soul history, therefore, is written within the Being. But it is also written in the

Heavens. Said I not unto you recently, that the Divine within you enables you to contact the Divine of the

Absolute and Universal World? That the qualities of the Eternal within your Being, enable you to have relationship with the Eternal? That the GOD in you, the qualities of GOD in your Being, enable you to contact the GOD out from Whose Bosom you came, and in the Bosom of Whose Love in sublime fulness you alone realize Life, high Life, Divine Life, the Eternal Life, His Life in all the riches of His Love and Wisdom, unto the fulness that the Soul can receive? That being so, all the experience of your life in the upbuilding of your Temple, the ingathering of those forces that make you stronger and richer and diviner in your manifestation, are chronicled in the Divine World, because they are chronicled in the Divine World of your Being. When you pray, it is the divinity in you that seeks the divinity that overshadows you, providing your prayer be a soul motion, and not a perfunctory recital of words. And when you pray, you telephone to the Divine Centre. For the Soul in the qualities of it, in the breaths within it, in the Divine Ætheria out of which it is built up, is not confined within the limitations of time and space. What is telephony, telegraphy, and wireless telegraphy, but an accommodation upon these planes of great Mysteries which obtain in the Divine World. Because of this, the Soul can send a wireless message to the Heavens. It flies upon the wings of the Divine Ætheria. If vibrations, such as those with which we associate light, can travel through space and over the ether, as it is called (which is Divine Ætheria in an accommodated form), at the rate of one hundred and eighty-six thousand miles a second, how much more speedily can a Soul who is in perfect rapport with the Divine, reach the Inner Realms? The Divine World is in constant contact with the Divine World within us. If the world of God within us be in motion, it is ever communicating with the Divine Overshadowing World.

This will help you to understand the inter-relationship of all embodiments of all life, of all Souls, of all the Gods, and of Archangels and Angels, indeed of any Being or embodiment of Being, even to the lowly estate of a Human Soul.

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IS THERE A
CHRONICLE OF
THE OBLATION?

Now you might say to me, if all history is chronicled, then there must have been a chronicle of the Oblation.

There was. The chronicle was in the Burden-bearer. And it was also in the Divine World, through the very process I have pointed out to you. The chronicle was in His own Being, and His Being was ever throbbing for the Divine, yearning to beat in perfect conscious unison with that World. The history of every one of the Forty Lives was written within Him. Just as all the previous history of His growth and evolutionary ascending action, and attainment of consciousness of the ever glorious ONE, was written in Him, so the Oblation was written. It was written in the Divine World, because written on the walls of His Being. By that wireless telegraphy, that Divine Ætheric magnetic motion, from the very centre of His Being, it was chronicled in the Divine Consciousness of the Divine World.

But the history was not written anywhere else. Where else could it have been written? It might have been written, and would have been had it been an ordinary experience, upon the Occult Kingdom. For here I have to say to you, that not only is your own history written within you, and that writing is the book of your life; but all intense thought, all intense desire, all deep feeling, and words spoken, and actions wrought, are chronicled upon the magnetic plane of the Planet. Every world within its magnetic plane has the history of the manifestation upon its outer planes, written in imagery upon its own elemental kingdom. It is thus that occultists can trace, to a certain degree, something of a Soul's history. Oft-times they are mistaken; because even the Akashic Records are far from correct, the elemental kingdoms having been in such an imperfect state for ages. But every Soul in its thought and emotion, in its desire, in the passion of its life, in the activity of its service, chronicles its life in manifestation and in feeling upon the magnetic plane. If that be so, how came it to pass that there is no record of the Oblation Lives? If the history

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were within the one who bore the Oblation, and in the Divine World, no one could know. But if that be so, how came it to pass that such a history was not chronicled upon the magnetic plane of the Planet, and that occultists cannot discover anything concerning the Oblation?

THE OBLATION DIFFERED FROM OTHER WORKS.

The work of the Oblation was not the writing of the history of a Soul, though the path of it carried the Servant into ministries that were chronicled upon Himself, and adumbrated from Him to the Divine World. Yet that One was not writing a new history for Himself, as a Soul does in its growth and evolution. The Oblation as a whole, and the Oblation in each Life in particular, was the exposition of the Divine Love in its most sacred Passion, wherein it blotted out a history that had been engraven deeply upon the Occult World. The Oblation was the changing of the Planetary Heavens, within which the magnetic plane of the Planet is contained, and all its Elemental Kingdoms, and the upper seas in fluidic conditions. The Oblation was a ministry whose effect was the changing of the conditions within the circuli of the Planetary Heavens. And the ministry could not be chronicled within the magnetic plane of the Planet, because the whole process of it was unto the purification of that plane of the Planet, the changing of the conditions within the various circles, and the making of the whole of the elements of the Planetary Heavens once more pure, and responsive to the Divine attraction. It was the preparation of the place into which all Souls, the mortal children, and even the immortal children, during their sojourn within the earthspheres, could pass to find blessedness, beautiful angelic conditions, a paradise of sweetness, and purity, and joy.

Those Heavens were in a state of Gehinnom, which is the outer darkness; and Gehenna, which is the hell-fire, the passion begotten of inverted Soul-desire and grave misdirection, and the darkness that follows as a resultant to the Soul.

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Therefore, the story of the Oblation was not the writing of a new history, except within the Burden-bearer, and in the Archives of the Divine World. It was the blotting out and the changing of the history that had been written upon the *circuli* of the Planetary Heavens. For "the redemption" which the Servant who was chosen to be the vehicle, had to accomplish, was not the redemption of all the children of men upon earth, but the redemption of the Planetary Heavens, preparatory to the coming of that Redemption which would heal all wounding, and blot out all evil and change the whole life of the world, until Jesus, or the Life of Love, of compassion and pity, of joy and peace, of gladness and blessed service, reigned in everyone, and throughout all the realms.

No occultist could, therefore, discover the story of the Oblation. The arrangements of the Divine Love were so beautiful that care was taken that no one should be able to find Him who was bearing the Burden. For the opposing forces were tremendous, their hatred too great against any Divine manifestation, or even partial redemption coming to this world, for the Love of the FATHER-MOTHER to leave that Servant unshielded and unguarded, and so exposed to the Occult World, and to all who hated the way of the Divine Love and Wisdom, as to be discoverable and known. The day may indeed come, when (with the exception of the few of the Elect Children of the Kingdom, who themselves have travailed through the ages for the redemption of this world), even the story of the Oblation that is being given now in the Teachings, may be repudiated as an impossible thing in any experience, Human or Divine. But even the repudiation of it will not alter the fact. It will not change again back to their unredeemed conditions, the Planetary Heavens which have been purified and redeemed from an awful state of evil into a paradise of GOD. For it is not necessary that there be belief in the Oblation for the Oblation to be effective. Mere belief in it would effect nothing. It has been unveiled in these days to you and other Children

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of the Kingdom that ye may all understand, not only, nor primarily, the sufferings of the Servant, but very specially the glory of the Divine Love, the resplendence of His Wisdom, the beauty of His tenderness and gentleness, the loveliness of His attitude to all His children. Although the day has broken it will yet take some time to chase the night away, with its awful darkness of misunderstanding, misinterpretation, and consequent misrepresentation of the Divine Love and Wisdom, and the glory of that Love in its ministry for and unto all the children.

THOSE UNTO
WHOM THE
OBLATION
SHOULD APPEAL

The value of the Oblation unto those who would know unto the understanding of the Divine Love and Wisdom, lies in this, that it interprets all Soul travail and all planetary travail, and even the planetary changes and the history of the Planet and the Christhood through recent great ages. And in doing this it interprets all that the Saints within the Church have held sacred; the precious things they wanted to believe in but could not understand; the meaning of all that they sought after, even though they have been filled with pain and sorrow during their seeking because they were unable to understand the Mystery of GOD's outworking towards themselves, towards all His children, toward this distraught world. They have sought to understand the Master, the Mystery of the Incarnation in the days of the Manifestation, and of that mysterious event associated with Calvary, named the Sin-Offering which the Church emphasized but could not interpret. The value of the Oblation, therefore, lies in this, that it interprets all these things and is the most glorious revealing of the Divine Love and Wisdom.

If there has been no record of the Oblation engraven on the Occult Kingdom, and if the Occult Kingdom was so closed down and veiled that the Burden-bearer remained unknown to those upon it, and even to those high principalities and powers

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and dominations that the Oblation had to overthrow, how came it to pass that the Divine World was able to vehicle, and thus accommodate its ministry through the lower Angelic World, even unto the finding of Him?

As I have indicated to you, the Divine World within us is in contact with the Divine World out from the heart of which we have all come. Though that World in Him had to be veiled, it was ever operative. It was the power within Him which gave Him the urge to accomplish the Divine Will, whatever it demanded of Him. It was the motion of GOD in Him, the qualities of GOD, the attributes of GOD, the action of the Eternities in their magnetic play, which gave to Him that motion wherein it is said "He was led of the Spirit" to do the things that were necessary unto the outworking of the Oblation, and the accomplishment of the Planetary Heaven's redemption.

It is true He had to be guarded. And those who guarded Him, guarded Him from the Lower Angelic World in a way that was invisible to all but the Divine World, and those who ministered from that World unto Him. By a magnetic stream that was let down and which touched His own Being and held Him as a divine magnet holds that which is drawn unto itself, was He nourished and preserved.

Now you will understand. At least, I am endeavouring to make some things clear to you that you may understand, though it is not easy to unveil GOD's Mysteries in any human terms of speech. Even the most perfect language is altogether inadequate to reveal and interpret HIM in HIS ways; and this is especially true with reference to the Oblation. Yet you may understand something.

THE EFFECT OF SOUL SORROW And now to the record of those Forty Lives, each one of which was written within the consciousness of the Master, and how it came to pass that there

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was no permanent record of those Lives, except in Himself, and in the Heavens.

I would here say to you that even in a human life, the path of sorrow has a divine meaning. If a Soul goes wrong, if it makes a mistake, if it grievously sins against the FATHER-MOTHER and comes to grieve over the wrong, to sorrow over it, to feel the pain of it, aye, to know the anguish begotten of the consciousness of having sinned against HIM, then I would say to you that that sorrow blots out the wrong. It can blot out the immediate effects of the mistake, the transgression, the iniquity, the sin. *Sorrow is thus a great healer.* It makes the Being express the divine sweetness more fully. It changes even the bitterness of thought and desire and feeling into the sweetness of the Water of Life.

In the case of the Master there was great sorrow. No one could unveil to you the depths of His sorrow. For, having accomplished that unto which the Divine urge led Him, He came back again into such a consciousness of divine motion within Himself, that, although never permitted to recover who He was, or why He was as He was, yet He had the insatiable yearning to contact the Divine World, to behold the glory of the Presence there, to speak with GOD, to commune with Angels, yes, to talk with Archangels and the special Messengers whom He knew in other days, and to get again within the veil where the glorious Host of GOD was ever on the High Altar of Being. But He was not permitted. It could not be. He could yearn on. He could cry with unutterable anguish. So He sorrowed. He sorrowed over memories of what He had done; His sorrow blotted out anything that was impressed upon the elements. After every great event, His Soul broke forth in sorrow, and it was wiped out. The Magnetic Plane could not retain it. That is why there is no record of Him. The shadows thrown through His activities were immediately wiped out. For he was not writing His own history. Through those very

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things which threw the shadows, He was blotting out the karmic history of this world and changing its burden.

THE MASTER'S REMEMBRANCE OF THE OBLATION And now, just for a few moments, I would answer that part of the question which inquires that, if the whole of the Planetary Heavens were changed, the fluidic images blotted out as the result of the motion of the Oblation, would it come to pass that He who bore the burden and had the consciousness of the travail of the Forty Lives, would also lose even the memory of such a travail?

Unto what end should He cease to have the consciousness of it? That which the Soul has passed through is engraven within it. When it attains, it is able to stand upon the threshold of the Inner Worlds and look back upon the past. The day comes when it can look back without pain, without fear, without dreading the shadows, without sorrow; though it may still grieve that it ever went away from so great a Love. In the case of the Burden-bearer of the Oblation, the history of such a great event is so deeply written upon His Being, that it could never be obliterated. Why should it? It was a work for GOD. Why should it be forgotten? It was the ministry of GOD through Him. It was the passion of the LORD in Him. It was the motion of the Eternities within Him. Why should He forget it? But, though He will have the power to recall the travail, all the pain of the travail, the long night of sorrow and anguish will pass away. Oh, when He again stands upon the planes of the Divine World and looks back, He sees the work accomplished, and the joy of it is supreme. For joy He gave Himself. For joy of service unto the FATHER-MOTHER, He took the burden upon Himself, or, in the truer form of expression, He was willing that the Divine Love should lay the burden upon and within Him. Standing where the Radiance of the Eternal and the Glory of the LORD fill the Being, even the memories that once were poignant with pain and sorrow, lose their

poignancy. They are swallowed up in the conscious joy of all that the Divine Love hath accomplished for His children.

I have answered that part of the question now lest it should have been overlooked. And now for the few moments remaining, I would speak to you of how the chronicles of the Lives were re-read.

When the Oblation was accomplished, the Master had to return, to some extent, into the estate from which He went out. When the Work given Him to do by the FATHER-MOTHER had been fully wrought upon the place whither He went, then the Burden had to be laid down as something borne unto the end. With the laying down of the Burden there was a natural return into some degree of the consciousness from which He had gone out. That high consciousness had only been veiled for the purpose of the ministry of the Oblation.

Now, through the divinity within Him, of which I have spoken unto you, namely, the Divine Ætheric fashion of the Soul, the Divine World contacted His Being. And the time had come for the opening of the Seals. Each plane of consciousness had to be unsealed. Each degree of the story had to be gradually unveiled to Him, that it might be also, at last, given to those who could receive it. The *recovery in Him* was through the play of the Divine Magnetic Ætheric streams opening up His Being. The LORD-consciousness had gradually to return to Him and operate within the realm of the Divine Presence. It transcended the Human realm and became Angelic, high Angelic, and still higher Angelic, then in part, Celestial, then still more Celestial, as the inner history was unveiled. And it was only after these experiences had been again gone through, and the last of the unveilings were given to Him in the breaking of the Seals, that He knew who He was. It was only as He stood again in that Presence Whose Radiance illumineth all things, and interpreteth all things, that He knew He had been the

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LORD's Servant, through whom the Passion of the LORD had been expressed in the Oblation.

Thus, in His Return He was like a human child, essentially human, but deepening in consciousness without losing His human attributes and love, and desire to be beautiful, and to serve beautifully. That was the process of the ascension by which there came the recovery of all that had happened, with the re-endowment of the attributes laid down. Through the rehabilitation of all these, in their motion, their potency, their power, their radiance, their ascension, their ministry, He rose again from realm to realm, and inwardly became of Divine Fashion.

It was thus the Oblation was recovered, the story revealed, through the breaking of the Seals. It was not accomplished by the Servant. He could never have returned but for the ministry of the Great Love. And in my saying so much you may glimpse the reality of the Burden that had to be borne. But for that Love, He could not have returned. The ONE Who broke the Seals was the Lamb of GOD. The Lamb of GOD is the Divine Mystery of Love in its sublimest sacrificial outpouring. It was the Divine Passion of Love itself touching the Servant who was Passion's vehicle for the revealing of that Love. Even as the motion of the Being of the Servant chronicled the story in the Heavens, so the Heavens alone could unveil that story. And in the opening up of the Being of the Servant, the whole Heavens beheld the story written on the Divine Elements, written in the Breaths, written in the motion of the ministries, written in the transcendent expressions of the Divine Love and Wisdom, uttered within that World. The Apocalyptic Visions as found in the "Logia," had to be so presented that the presentation even veiled the Oblation. The great travail had to be sufficiently covered up in glyph as to hide its sacred mystery. When you read the story, even though veiled, you are moved to your depths. When it is read as it should be, the

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Deep within you call out in response, because it relates to the motion of the Divine Passion, and to the motion of all the Heavens. For who are those holy Fòur? The Four Living Creatures? The Four Sacred Ones? They are the Four great Divine Atmospheres, full of the Divine Mystery of Being, responding to and vibrating with the magnetic flow from the Divine Centre. Who are the Four and Twenty Elders who bow before HIS Throne who is the LORD and the Lamb of GOD? They are the glorious Hierarchy of Divine Attributes expressed in Cherubim and Seraphim, in Archangel and high Angel, and in the Gods.

The chronicles of the Oblation were unveiled through the motion of the Heavens. No one could discover the Oblation. No one could discover one of the Forty Lives, unless the Heavens revealed it. No one but the Great Love could unveil such unto and through the Servant who bore the Burden of the Divine Passion in the accomplishment of the Oblation.

* * *

It is thus that in these Teachings given to you in this day, the Oblation is made known, unveiled, revealed, interpreted, and in no other Message. And herein you may see how the Heavens guarded their own Mystery, and guarded Him who was the magnetic centre of its operation.

I must not detain you longer. But oh, the half could never be told. I hope sufficient this morning has been unveiled to you again, and that you will understand the beauty of the Great Love, the marvellous ways of HIS motion, that you may apply the Message to your own Life, and trust that Love, always trust that Love. I would constrain you to love that Love. In doing so you will love GOD, which is to love Love for Love's sake, and be of Love for Love's sake; be like Love for Love's sake, be radiant even as Love is radiant; because Love is GOD, and is of GOD in us; supreme in the Absolute World and also in the relative world of our Being; the Omnipotent force in all

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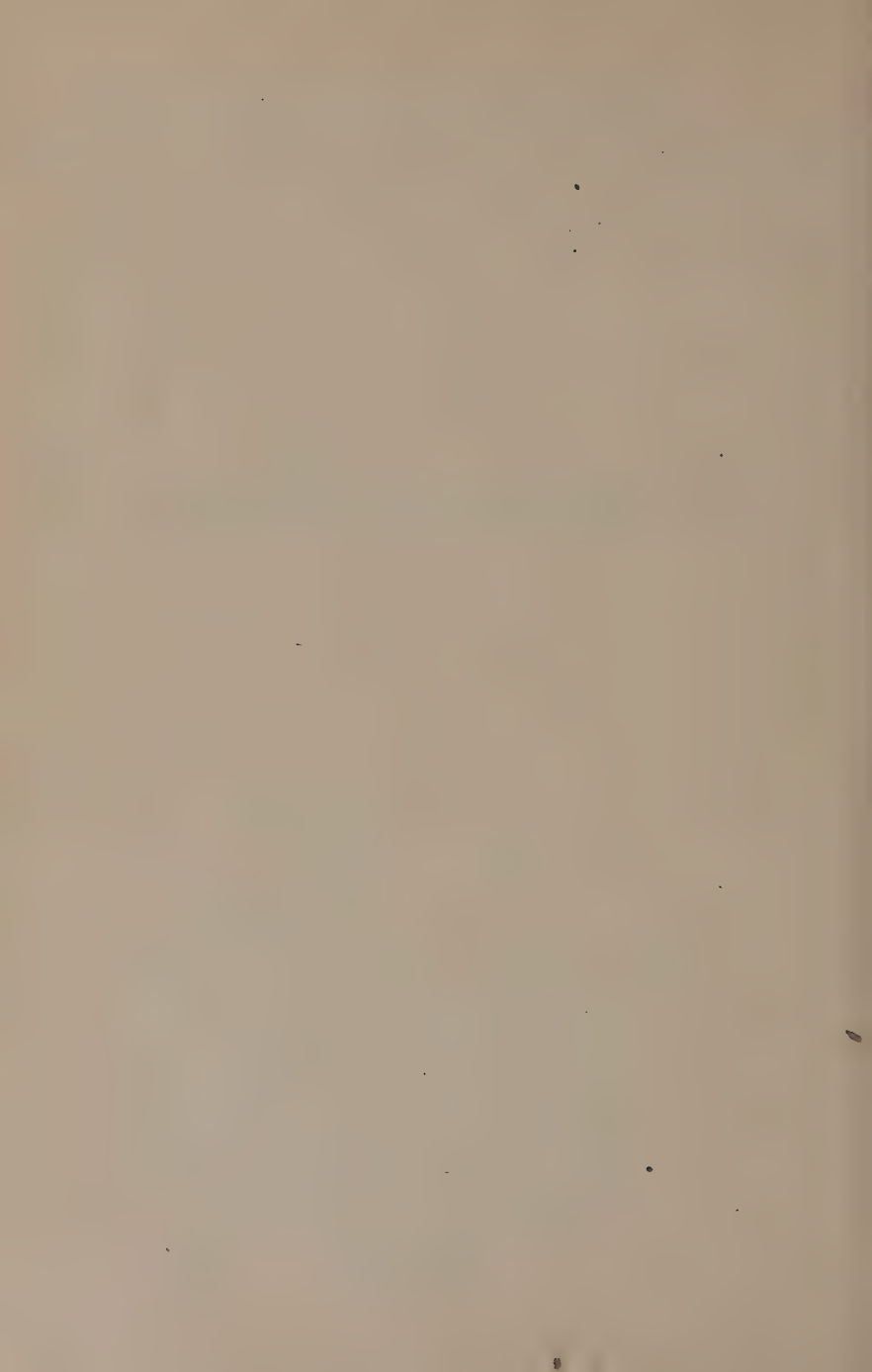
the universe, the triumphant potency within us; Love that begets the Love that is infinite in patience; Love that is gentle even in its most majestic stooping in ministry, though it never knows it stoops; for even GOD stoops from the High Heavens of His Eternal Dwelling to the lowly estates of the human experience.

If the FATHER-MOTHER hath done so great things for you, what should be your response? Surely, that upon the oblatory of your own Being you will lay yourselves as sacrifices in lives most consecrated, seeking nothing of your own. What is the good of a Soul seeking its own self-regarding ways? It is beneath the dignity of a child of GOD to be seeking for the satisfactions of its desires, its earthly motion and ambitions, to the detriment of its own growth and expansion, and the coming to it, and the becoming within it, of the consciousness of the glorious ONE.

May this hour be unto you and for you, one of high endeavour and consecration to be the embodiment of that Love that knows no change, no weariness, no limitations in the measure of its giving, that henceforth you may be the children of that Love, joyous, radiant, dancing in the motion of your Being for very joy that you are HIS child, singing in the praise of your Being your songs of perfect recognition of HIM, and of service for HIM.

You will bear with me for having, probably, touched you most deeply. But the motion of my Being is to take you all along with me, and carry you up to the realm where you can see your LORD as HE is, and know HIM, and go out no more from the consciousness of HIM, nor from being HIS beautiful, lovely, radiant child.

THE MYSTERY OF THE MASS



THE MYSTERY OF THE MASS.

In the Mass there is symbolized that which relates to the very innermost of the Heavens, and consequently to the innermost of our Being. However sad may be the association of the celebration of the Mass through its materialistic presentation, yet there remains at the heart of that which is signified, the Mystery of Being.

There are various Masses, from the Low Mass to the Pontifical; and Masses for the living, and Masses for those who are accounted dead, and who have passed into the Beyond. Yet, lying at the heart of them all there is the same Mystery, variously expressed. It may be that many of you have not been associated with the celebration of that Mystery. It may be that some of you have not only been intimately associated with the idea, and the service wherein the celebration takes place, but in the hour of it, may have felt, even where you could not understand, the impressive motion of the Mystery emanating from the heart of it.

THE SERVICE OF THE MASS

In the outer celebration, many things contribute to making up its wholeness. Vestments; the language in which it is celebrated; the reading of the stories supposed to be associated with the LORD, Who, for the time being, is thought of as the Master Jesus; and the motion of the prayer where the Soul seeks to enter into intimate communion; and then the confession (for there is confession in it) of the limitations of the life, even of the priest who celebrates, and the cry for healing; and then there is the recognition of the Mystery, although this latter is supposed to be actually contained in the symbol itself, which is, of course, impossible. For it could only be expressed, as in a symbolic language, through the motion and the service. For that which is symbolized must be of substantial Being, as distinguished from

symbol on the outer planes. Even on the Innermost Realms, where symbolism also obtains, symbols are never mistaken for that which lies behind; for there the meaning is of the Being in the highest degrees of realization. And there is recognition of that Mystery; for the Mystery is associated, in the symbol, with the actual Body of the LORD of Being.

In the Host, or that which represents bread transmuted into the actual Flesh of the LORD of Being, there is the Body of the LORD. And in the Chalice (which, as used at Mass, is what we would name the Cup, as distinguished from a closed Chalice, the holder of the Sacred Mystery), there is the wine, which is also believed to be transubstantiated, or transmuted into the actual Blood of the LORD. We name these things that you may understand why the worshipper looks altar-wards full of wondrous anticipation; filled with the awe of what he believes to be the actual Presence of the LORD of Being, in the Host and in the Chalice.

And so there is an act of adoration, not meant to be merely the adoration of the elements, but only their adoration through the belief that they are actually the Body and the Blood of the LORD of Being.

The Mass is made up, therefore, of garments and motion, prayer and meditation upon those things with which the Lessons that are read are concerned.

It opens with the recognition of the Eternal and ever most Blessed Trinity; with the words:—“*Glory be to the Father and to the Son and to the Holy Ghost*” and it closes with thanksgiving, wherein the postulant and communicant says:—“*Thanks be to God*”; that is, for HIS unspeakable gift supposed to be symbolized in the Sacred Elements; indeed, believed to be contained in the Elements.

It is difficult for many to get away from the thought that the Host and the Chalice are only symbols after all, and that the

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real significance has become lost; for the whole process of the Mass might be the initiation of the Soul in its onward, and^e upward, and inward motion, even to the Vision and Realization of the Most Holy ONE.

How sad that the things which are so inward and sacred and of the Divine Innermost, should have been so circumscribed by priestly teachers, for it to be imagined for a moment that the Mystery could be confined within the limitations of any symbol, or any outward element, even after the divinest blessing that an earthly priest could pronounce upon such, and use in the most sacred service! The fault is not in the beautiful service wherein the symbol is used, but in the lack of understanding of that which is symbolized.

THE SUPREME HOUR OF MASS If GOD, as symbolized on the High Altar, be not on the High Altar in the most sacred symbol in our Being, verily we shall find HIM nowhere! HE must be in the Sanctuary. It is there we find HIM, cognize HIM, approach HIM, bow in reverence before HIM, supplicate HIM, adore HIM. And it is through HIS Presence there, and the recognition of it, and the entering into the meaning of the recognition through the motion of our Being, that we learn the sacred art of elevating the Host. *For the supreme meaning of the Mass is in the Elevation of the Host, the symbol of the Presence of the Lord.* And, in the first place, we may learn from such a service this great Truth, the way of Initiation into the understanding of Truth which is the Body of the LORD for the Mind and the Heart; and we may come to understand also that there is no way to the true apprehension of Truth, but by garmenting ourselves in those priestly robes of humility, inward purity, gentleness and love, compassion and pity. There is no way of finding our path to the very High Altar of GOD as Living Truth, but by the way of reverence and lowliness.

How many bow before the Living Truth? Truth received first on the intellectual plane is but knowledge. But such knowledge

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may or may not affect the life. The true manifestation depends on how the life garments itself in its attitude of mind and heart, whether it is lowly and beautiful. The mind may become proud of knowledge and its wonders, and of that which it holds in its chalice. But no one could ever get to the Body of the LORD that way. There is all the difference in the world between holding knowledge in the mind, and understanding that which the knowledge relates to. To understand that which the knowledge relates to, means that the holder of the knowledge has the secret of the things to which it relates, and not merely certain knowledge about them.

Truth, verily, should be revered. And it should be elevated. And to elevate it, and reverence it, means its elevation above those merely human aspects which are so personal and circumscribed. Truth must be lifted into its own true realm. If it comes first as knowledge, it comes that it may be laid hold of, and elevated; and in the laying hold of it by the mind, and the elevation of it, the whole life becomes elevated into a higher consciousness wherein there is understanding of the meaning of things. Truth bears mind and heart away from the merely personal realm, though never forgetting the personal relationships and ministries. Truth transcends all the lower realms of thought, interpretation, and action, even those associated with the most sacred ecclesiastical rites and ceremonies, and the ritual in which these are expressed.

If men and women revered Truth, they would be beautiful. For Truth is always beautiful. They would be lowly; for Truth is of GOD. It never fills the mind or heart with pride. Truth never made men proud. Pride is begotten of the mind conceit of holding knowledge. But Truth begets no pride. It is of the quality of GOD. And verily, whilst HE is the most majestic, HE is the lowliest of all. If men doubt it, let them seek to understand HIM, and they will find that HE is the lowliest of all. Even if they thought of HIM in an anthropomorphic way, after the

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manner of the human mind (and most men and women find it difficult to think of GOD impersonally, and to get into the real meaning, that HE is HYPOSTASIS: HE is Being, glorious Substance: and HE is PNEUMA, wondrous Spirit-Breath) even if they think of HIM in the anthropomorphic way, they must recognize in the manifestations of HIMSELF in manifold embodiments, how lowly HE is. There is no loud voice proclaiming HIS coming, yet HE is manifest everywhere. Everything true, everything pure, everything beautiful reveals HIM; everything lovely, everything gentle, shows forth the beauty of HIS Character. HE is just wonderful in HIS lowliness; and *He is the Truth*—that is, HE is the meaning of everything. And men cannot get the true and ultimate meaning of anything, except in HIM and from HIM, through knowing HIM. For everything has a real meaning as well as an apparent; and the apparent meaning is oft-times far removed from the reality.

In this way is that wondrous service of the Mass as mediated and interpreted in the Church, far removed from the reality.

THE ADORATION OF THE HOST In the approach to the Adoration of the Host, and the recognition of frailty and the need for healing and enrichment; in the Adoration of the Host, and the recognition of the Presence in it; in the Elevation of the Host, and the supreme act of Adoration wherein it is presented to the ETERNAL ONE; there is profoundest meaning for us!

In the prayers that relate to the sacred Chalice and its contents; in the Elevation of the Mystery signified therein, there is the prayer for the Redemption of the world by the Lamb of GOD, Whose Blood doth cleanse all sin away and make anew the Being; in the partaking of that which has been so elevated and adored, there is supposed to be great blessing, as if the Body of the LORD were partaken of; and in the drinking of the Cup, it is in the thought of the recipient, as though HIS very Lifestream, mingled with water, was drunk by him unto the healing and enrichment of the Being!

But what can it all mean? What lies hidden in this sacred Mystery that has so strange a symbolic setting in the historic Church of the western world? What is this wondrous Mystery which has become so materialized in the process of its interpretation, that the Children have come verily to believe that, by means of it, they partake of the Body and the Blood of their LORD; that in the adoration of it, they adore HIM; in the elevation of it, they are elevating HIM; in the prayers, they are praying to HIM; that HE has come to the very altar; that HE is there, in those symbols, waiting to be adored?

Oh! Blessed Truth! The LORD of Love is present in the Sanctuary of every Being. Whoso approaches HIM with the heart full of reverence and lowliness, it may be in days of sorrow or in times of joy, shall receive of HIS blessing; if it be sorrow, it will find healing; and if joy, it will find its joy fulfilled, made fuller still. And in such an approach by the Soul, the LORD in some degree unveils HIS Presence.

O Wondrous Mystery!

Ye cannot find GOD anywhere, if ye fail to find HIM in the Sanctuary of your Being. To fail to find HIM there, is to fail to find HIM in all the Universe. HE is nigh thee, O Soul, even within thee, to be realized. HE is in the Substance of thy Being. HE is in the Breath that gives it vitality, vibrancy, radiance, inspiration, illumination, power. Adore HIM in the Sanctuary!

To come before HIM it is necessary that ye should garment yourselves in robes which express the Being's true attitude of mind and heart, and come full of sweet reverence and lowliness. Come full of anticipation. Seek HIM in the Sanctuary. The Body of the LORD is with you and in you. HE is in your substance; and HE is also in you in HIS Presence. The Bread which HE doth give to you, is HIS Own Divine Substance wherewith to nourish the Being!

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Now, the Being is not nourished merely through outer elements such as bread and wine, so that the partaking of them cannot nourish the Being; and it is the Being HE nourishes through the Mass. It is the Body of HIS Doctrine, HIS Holy Truth, which nourishes the Being. It is the realization of the Doctrine of HIS Indwelling. It is through the partaking by us of HIS Own Divine Substance, that our own flesh becomes like HIS Glorious Body. We grow richer as we partake of HIM; stronger as we live upon HIM. Our Being takes on HIS Fashion more and more. The apparently infinitesimal miniature grows still larger in the deepening and expansion of consciousness, until it becomes almost infinite in its capacity to know HIM in the splendour of HIS Being, and know HIS Presence within the Sanctuary.

THE REAL ELEVATION OF THE HOST

To elevate HIM, is to elevate the Body of HIS Truth. It is to elevate HIS Truth as expressed in the very substance of our Being, by raising it dynamically before HIS High Altar, the Altar of HIS Presence! O Sacred Host within us! Thou art GOD's Host. O Sacred Chalice within us! Thou art GOD's Chalice. The Sacred Manna within the Ark, and the Golden Bowl of our Being filled with the Sacred Lifestream of HIS Mystery, we elevate in the hour of our Mass. We adore HIM in these.

In the Heavens these are symbolized. Symbols are not confined to these outer planes. GOD is symbolized through all the realms. And in the Innermost where such a sacred Mystery as High Mass, Pontifical High Mass (not as understood on the Earth, which is but a dim and oft-times dark shadow standing for the truth) takes place within the Heavens where the Eternal Mystery is symbolized even before the Gods, those who celebrate have their ministries, their worship, their services, their acts of adoration, their priestly functions through mediatorial acts wherein is expressed their adoration of HIM Who is their LORD.

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You will see the meaning of these words said to have been spoken by the Master:—"Eat ye of this Bread." As you will find in the notes in the Logia,¹ it was 'no communion bread as understood on the earth planes at all. His intimate Fellowship was when He gave to them the Bread of the Living ONE, in unveiling to them the Mystery of the Presence within.

And in unveiling that Presence to them He revealed also the Motion of the Divine within Himself, and the purpose of the Divine Love as now expressed in the symbolism of the Mass, to accomplish the Redemption of the world. And likewise, He unveiled to them the meaning of the outpouring of the Divine Lifestream through the filling of the Sacred Chalice of His Own Being for that purpose. He revealed to them that the Host was the LORD, His FATHER-MOTHER and their FATHER-MOTHER.

How sacred is the burden couched in the story of the symbolism named the Mass! The Host; the Sacred Chalice; the Worship; the Adoration; the Acknowledgment; the Recognition; the Consecration; the Motion of the Being, onward and upward, seeking yet fuller Healing; the Acknowledgment of the LORD of Being as Life, our Life, the Life of all Being, and the world Redeemer. For the offering of the Mass, whether Low Mass or High Mass or Pontifical Mass, expresses again the offering of the Body and the Blood of the LORD unto the healing of the world.

THE
RESURGENCE
OF THE PASSION

Throughout the ages of the Travail, this Office of the Mass has been like the resurgence of the Passion of the Oblation, expressed in symbol as He Who had been appointed from the Divine World trod the wine-press alone, moved by, upheld by, and directed by, the Passion of the Love of the FATHER-MOTHER. In the Office of the Church, the celebration of the Mass was as the resurgence of that Passion, with its waters beating upon the shores of the

¹Vide The Logia, or Sayings of the Master. pp. 242, 243.

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world, whilst those who offered it knew not of the Travail, understood nothing of the Passion, and missed the meaning of the Sacred Mystery implied in the Host as the Body of the LORD, and the Wine within the Sacred Chalice as the Holy Blood, whose outpouring was unto the healing of the world.

The Mass must needs be offered in us and through us. Its motion is the motion of prayer, effectual prayer. It is the motion of the Being towards the Presence. It is the unveiling of the Presence to the Being. It is the garmenting of the Being with priestly robes. It is the bringing into the Being's consciousness the intensified need for reverence, wherein there is unfailing adoration of HIM Who is the LORD of all Being!

If it speaks of the Sacred Mystery only in an outer way to those who witness it week by week, some day by day; if the value of it all seems to be wrapped up in the garments, and the motion, and the ritual, and the genuflections, and in the beliefs; then it is an Office without Life. For us, the value must be, and is, in the interior things which the Mass signifies, even to the entering into the Sanctuary as HIS Priests, clothed with the robes those wear who are of the King's Household, who are of the real Priesthood. In the garments of purity; the garments of lowliness and gentleness; the garments whose very elements drop myrrh; garments whose phylacteries speak of the Christhood; must we enter HIS Sanctuary, that we may approach to HIS Altar, even to the High Altar of HIS Presence!

Oh, how our Being cries out that all these wondrous symbols could have been retained in a purified form, and all the Children been taught the glory of them as a language of Soul expression, to help them by interpretation to understand the Sacred Mystery of the Body and the Blood of the LORD!

Everything that is great has a beauty in it, even though the beauty be hidden. Everything that is held sacred has a meaning, even if the meaning has been long lost.

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THE APPEAL OF The Mass calls to us. We have to offer it.
THE MASS Whether you repudiate the outward symbol without understanding anything about it, or because of its apparent lovelessness, or the meaninglessness by which it is celebrated and interpreted; yet the real Mass remains. You cannot get away from that.

To know Truth you must elevate it. To understand God you must enter the Sanctuary. To worship HIM you must elevate HIS Host, the Body of the LORD, the Body of Truth in you from the Divine within the Innermost. To know the vitalizing processes of the motion of HIS Being in the Within of you, you must drink of the Chalice, the Sacred Blood of the New Covenant, the Sacred Lifestream of the Divine Mystery!

Elevate GOD! Adore the Idea of HIMSELF! Raise HIM in your Mass! Raise HIM before HIS Altar! Let the Truth take on HIS Own Fashion, HIS Own Likeness. Make your Life a Living thing! That is the meaning of the Mass. Regard yourself as the Body of the LORD, HIS Truth embodied, and raise HIS Host. Take the Chalice of your Being and be filled from HIS Lifestream for outpouring in service, so that you become one with HIM.

And in its mediatorial relationship to the Passion of the LORD, offer your Mass for the sins of the world. Be sharers of the travail of the Heavens, though in another way than that Travail which had to be accomplished. Share the Passion of the LORD through elevating HIM, enduring HIS Cross, embodying HIM, revealing the very Radiance in your Being by having HIS Passion of Love flowing through you. Let Life be one perpetual prayer of onwardness, and upwardness, and outpouring of blessing unto the healing of Souls. It is thus the living become blessed indeed, and help in the blessing of many. It is thus those who are accounted dead are comforted and supported by the prayers, the desires, the motion of those who love all, and who forget none.

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Let this Sacred Mystery mean to you everything of Divine value. For the Mass was offered in the Heavens, long before its symbol was found upon the earth!

In your own Life, your Life being purified and absolutely consecrated to HIM in its offering, there is a Mass, a repetition of the offering of the Body of the LORD, and the outpouring of His Sacred Blood, the Lifestream of the Passion of His Love!

May these thoughts, though but fragmentary concerning this most Sacred Mystery, move you to see how the Divine Glory has been expressed within your own Sanctuary, even though at the same time you may be compelled to witness how that Sacred Mystery has been brought low and veiled. And may the result of this unveiling be to you, that henceforth you will stand before HIS High Altar, sharing in the Priestly ministry of the elevation of HIS Body within you, and the partaking of HIS Substance; and the elevation of HIS Chalice with its Divine Wine, and the drinking of its contents, HIS Own Mystery. For, to partake of the Sacred Host and to drink of GOD's Lifestream, is to know HIS Mystery!

O Sacred Presence of our FATHER-MOTHER, ever-blessed! How shall we ever fully praise and worship and adore THEE, and bless for THEE? Yet in order that we may be more like THEE in the Fashion of our Being, may THY Sacred Mass be continually offered within us, even unto the day of the perfect knowing of THEE by all THY Children!

Amen and Amen.

THE MASS
in relation to
THE OBLATION

THE RECOVERY

THE MASS in relation to THE OBLATION.

In view of the increased controversy over the Mass, I would speak yet further to you. And first of all, let us look at the controversy and see whether there is reason for it; and if so, wherein it lies.

Why should a great and glorious Mystery that is supposed to mediate of the very innermost of GOD to the Soul, be a subject of controversy? The very fact that it is a matter that is controversial amongst those who believe in its Office and efficacy, indicates that the Office is not understood. There are many aspects of it, and as many degrees of statement and interpretation.

That it is a great historical institution, none who know religious history could dispute. That its origin, even in its present form, was early on in the historical development of the Church, can be shown; also that those who immediately followed the intimate friends of the Master, having come into possession of His recorded Sayings, did not understand them, but in so far as they thought they understood them, they instituted a service, of which the Mass of to-day is the accredited exposition.

THE ORIGIN OF THE MASS

Towards the close of the first century that which has come to be associated with the Mass, was only a simple fellowship service. And in the second century it grew from being a fellowship of "remembrance," to be a Eucharist Sacrifice. Yet, of such a non-ecclesiastical nature was it, that, at that time, those, or some of those, who were to take part in the celebration of the festival, brought the bread and wine with them. These elements were consecrated. In the third century the service grew, until the idea hidden in it became, not only a fuller expression of the Eucharist Sacrifice, but as a memorial in that Eucharistic offering of the Sacrifice

of the LORD. And in the fifth century, after the great Gnostic controversies, the sacrificial idea grew and deepened, until the Office came to have a significance far exceeding anything associated with the nature of a memorial service. The Office actually became a re-offering of the Body of the LORD; for the Master was thought of as the LORD. This sacrificial interpretation was confirmed very specially by Pope Gregory the Great; though as early as the time of Cyprian in the third century, there was a feeling after something of this order.

Nor is this to be wondered at when we remember that, in the first place, the Sayings of the Master were not understood; and, in the second place, that sacred liturgies were written early in the second century, one of which was attributed to James the Apostle, entitled, *The Divine Liturgy of James*. The very language that is used is almost identical with much of the Eucharistic language in the service of the Episcopal Church to-day. A little later, though by many thought contemporaneous, there was written a liturgy entitled, *The Divine Liturgy of Mark*. That was of a similar order, with certain modifications in the quoted passages of scripture, and prayer. But the same meaning was there. Then appeared also the liturgy named, *The Liturgy of the Apostles*; and then the Roman Liturgy. There was also an Eastern Liturgy.

Out of these grew the idea, deepening in the minds of the ecclesiastical body, of the sacrificial nature of the Eucharistic service, until it became not only a Eucharistic Mass, but a Mass of an oblatory order. The datum, in its perfect round of the fact of the Mass, whether as a Eucharistic service of praise and thanksgiving, or of an oblatory nature, testifies to the Divine Reality of its relationship in some strange way to that which the Master had to accomplish for humanity; though what it was that He had to accomplish was unknown in those days, even as it is unknown by the Church in these days.

Such are the historical and ecclesiastical reasons for the

controversies. Men have had no clear conception of the true meaning of the Eucharist and the Mass. They have not even understood the simpler service of the Fellowship named, the Supper of the LORD, or the Communion of the LORD's Supper.

When Truth is truly cognized, and the Being enters into the realm of its realization, all controversy ceases. For the Being enters that Kingdom wherein the *silence* is, and *truth* becomes illumination and realization.

That so sacred an idea should be the subject of such controversial discussion, is sad indeed. If it be a Eucharistic Office of Thanksgiving, all should rejoice in it. And if it be a Memorial Sacrifice offered daily to remind the children of the Burden of the Oblation, then it should be received and entered into sympathetically and with divine pathos. And if it be a venue through which GOD is to redeem the world and heal humanity, then there must be living evidence that it can become such a power for blessing. And if it be so, then it must be possible to understand the possibility of the divine operation through the substances that are representative of the Sacred Body and Blood of the LORD.

At these things we would now look. First of all, consider what the Mass speaks of.

THE ORDER OF
THE OFFICE
OF THE MASS

It speaks to the heart of a great sorrow, of a burden borne in some mysterious way. It speaks of a burden, the nature of which is of the very Mystery of GOD HIMSELF, though the purpose of it was unto the healing of His children. It speaks of the great sorrow in the Travail; and during the process of the service such scriptures are read, and such prayers offered, as indicate and are in harmony with, this sorrow. And this is done, though those who offer the supposed sacrifice are quite in the dark as to the nature of the sorrow that overtook the Master, or the character of the burden which bore Him down, but the reality of which is devoutly believed in. There is an entire absence of

illuminated consciousness regarding the motion of His Being in that sorrow, its cause, its quality, its duration. The Office of the Mass is a dark service. There is no real illumination on the Travail of the LORD, and the nature of His Passion within His Servant.

The Mass also speaks to the worshipper of the forgiveness of sin, of an oblatory work, by means of which forgiveness is obtained, and comes into the life unto the redemption of it; though what the forgiveness of sin means, where this wonderful service takes places, is as little understood as the nature of the sorrow. For men and women cry unto the Great Love to forgive them, as if the mere pronouncement of a divine fiat forgives them for all the mistakes they have made, and the transgressions they have committed, and the sin they have embodied.

Forgiveness is healing; and it is nothing short of healing. When the LORD forgives, HE heals not only the effects but also the cause. "Thy sins are forgiven thee. Enter into peace." That is, thou art healed; let the peace come.

Even redemption is thought of as something external to the life, to be given by GOD as a gift; with the necessity for belief in it, superimposed. For it is only by belief that the redemption can be received. And the gift is associated with a garment of righteousness not outwoven by the Soul, but woven out by another Son of GOD and given as a gift. Whereas, redemption is the redeeming back of all the qualities, essences, desires, power of vision and attribute, indeed, the whole Being; redeeming it back into true childhood to GOD, in the process of which there is the forgiveness of sin, the healing of the substance, and in some instances, even the essences, where the hurt has been of an extreme nature. Redemption is the healing of all the attributes; the healing of all the planes; the healing of all the vehicles. It is of this the Mass should speak, as the vehicle representing an inward process, at which we will look more fully presently.

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THE MASS A REDEMPTIVE SYMBOL

The Mass speaks to the Soul who takes part in it, of redemption. It expresses thanksgiving. Therein it is Eucharistic. It speaks of consecration. Therein it is an elevation of the Being wherein the Soul receives from the Divine. These things are associated with the outward elements and acts, though they are entirely of an inward, spiritual and divine order. The uses of the symbols may be beautiful, but the outer symbol must never be mistaken for the inward reality.

* * *

Now we will look at what the Mass gives, or is supposed to give. What does the Divine Love give unto His children through the Office of the Mass? As the whole order of the service proceeds from the Gloria to the Thanksgiving, what is the process of change that goes on, through prayer, and blessing, and elevation of the elements? The bread is believed to be transubstantiated, its qualities transmuted until it has ceased to be bread, and to have become the very Body of the LORD. And the wine, mingled with water in the chalice, after a similar ritual, in like manner is believed to have undergone change, in the process of which, transmutation has taken place in the outward elements, until the wine has ceased to be the juice of the grape, and to have become the actual Blood of the LORD. Thus the bread becomes the Body of the LORD, and the wine the Lifestream of the LORD, as the Lamb of GOD. And it is believed that, in addition to all the things we have named in relation to the Mass, as it speaks to the mind, the heart, and the Soul, it gives to the participant the actual elements of the ETERNAL CHRIST, in the Body of the LORD. And it is likewise affirmed that should the recipient receive such elements worthily, then he receives actually the divine properties:—the Divine Substance, the Divine Essences,—so that into the body itself there have been transmitted the Godhead Elements. And, because it is so sacred an act, dealing with such sacred Elements, it is said that “he who eateth or partaketh of this unworthily” (as it is

put in the Pauline Letter,) "eateth and drinketh condemnation."

In this latter Pauline statement we may see the betrayal repeated; as if the Great Love would condemn any Soul who sought to contact HIM, even in such a way, and in a sinful state. And in the interpretation of the Mass there is even greater betrayal; as if any Soul could possibly receive the Elements of the Divine Mystery into itself such as are supposed to be in the bread and wine, if that one were in an unfit state. It could not be! It could not be! That Soul could not live. It would be destroyed by the power of those Inner Forces, Elements, Essences, Breaths. Yet it is believed that such Divine Elements are received. For this lies at the heart of the Mass, that the duly ordained priest has power to accomplish so much in the process of transmutation; and that when the change has been fully effected, the Heavens come down and fill those elements, and elevate them until they are actually the Body and the Blood of the Divine Mystery.

We would not take a sacred ministry from a living Soul. Nay, we are not here unto such end. Nor would we belittle the Mass and its Office. Rather would we give of such sacred ministry unto all who can receive it.

But let us understand the real meaning of the Mass, and what its true Office should be. That is essential.

*THE EFFECT OF
THE MASS UPON
THE WORLD*

You will recognise this, those of you who have read ecclesiastical history (if only dating from the first century of the Christian era,—which would be an education in itself in many ways), how vast the ramifications of ecclesiastical teachings and authority have been, and are. You will know that thousands and thousands of priests have served before the LORD, many of them in a perfunctory way as professionals, but many of them as beautiful and sincere Souls. Many of the Children of the Kingdom have served in that office, and sought therein those spiritual elements of real fellowship and worship which they could not find outside

of some Sanctuary with its form of Eucharistic ministry. But if priesthood in itself could have saved the world, truly the world would have been saved ages ago. If ecclesiastical power could have saved the world and made it beautiful, surely it would have been beautiful to-day, and know by experience the joyful sound of GOD's salvation. Nay more. If the Mass, as a venue of divine communication and transmission to Souls of Divine Elements, could have made Souls into living embodiments of GOD's Christ, *then, surely, we should have had an army of Christs moving across the threshold of the world, embodying Christ, revealing Christ, interpreting Christ.*

But what do we find? The Church in the very throes of controversy regarding the real meaning of the Mass and its Office, and concerning the power possessed by the one who offers the oblation, and even as to the extent of the power of the oblation itself. If we look at it from the sixth century, when it became an oblatory Mass such as is celebrated to-day in the Church of Rome, we have from thirteen to fourteen centuries of Office. What has been the resultant? If we look back to the liturgies, to which I have referred which were quite early (though the names given to them are not to be accepted as testimony that they were written by those represented by the names attached to them), what a development Christianity has been. Oh, the tragedy of it!

PHENOMENA
SEEN AT THE
MASS

It has been said that clairvoyants have witnessed upon the altar the process of transmutation; that they have seen the radiance gather around the Host, until all the altar was enshrined in it; that they have beheld the very elements taking on this radiance; that they have seen, as it were, such spiritual ministries as if there were showers of incense let down from the Heavens. And in these latter days very specially (though the Roman Church would repudiate clairvoyancy; for it does not accept such things, accounting them dangerous, certainly outside of the priesthood), but outside of the Roman Church, there is motion in other

directions, seeking to re-establish the Mass after the Roman idea; and clairvoyants are said to have seen the like phenomena in the process of the worship.

We do not doubt it. Indeed, we know that such things do happen. But men and women should be taught how such phenomena occur. Do not let us confound things that are essentially different. The power of thought is great in the realm of reflection. It can take form. All intense thought, word, and even desire, take form. If you will not mind this personal allusion, I would tell you an experience. One evening, as the guest of a friend, as I sat at his table, he asked me some questions of spiritual import, and in answer I quoted from the Psalter. It was a Psalm of exquisite beauty and of most inward significance:

O Shepherd of Israel, hear our prayer. Even as the shepherd leads his flock, so lead Thou the House of Ioseph; that before Benjamin and Ephraim and Manasseh—(the Intuition, the Understanding Mind, and even the outward realm of the mind) Thou mayest be made manifest.

And he said to me, "I see it built up into a glorious temple." He saw the thoughts take fashion, and rise up crowned from the Divine World. He was not an ordinary clairvoyant. He was noble and beautiful in his life and service. We know that clairvoyance is a reality. We know it from experience, and that there are lower degrees of the power which can only operate upon the intermediary and lower planes. But real clairvoyancy is of the Innermost Realm. It looks into the world of realities, not simply the kingdom of reflections. With consecrated thought upon an Altar, and the Eucharistic elements upon that altar, and upon any symbol upon that Altar; with all the congregation thinking thitherward, full of wonder, reverence and anticipation, an atmosphere can be generated till the Altar is ensphered. And that atmosphere, through the beauty of the thought itself which generated it, may become such, that it may appear to be from the Inner World. Such is the power of

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thought and desire. The evidence of clairvoyants is, therefore, not to be trusted. For if the vision were of the *inner clairvoyancy*, it would be accompanied by high illumination wherein the Soul would know the real Divine Significance of the Holy Eucharist.

THE MANIFOLD MEANING OF THE MASS

The Mass has a real significance; but it has been materialized until its meaning is lost.

It can be truly memorial; but to be so there must be true understanding of it. It can be sublimely Eucharistic; and it will be, if the Soul enters into the Passion which it represents. Its relation to the Oblation is obvious from the whole history of it, from its early inception and its tragic story throughout the ages. Whether as a Fellowship, which it was at first; or as a Eucharistic Thanksgiving, as it became; or as a Eucharistic Sacrifice, into which it grew; or even as a Eucharistic Oblation, not only memorial, but actual, there lies behind it a profound significance. For these are all related to the Oblation.

What does the Church know about the Oblation? Unfortunately, it knows as little about the Oblation as it knows about the meaning of Jesus, Christ, the Lord.

The Mass speaks to the heart of the Divine Sorrow in the Master. But it was not the sorrow simply of the Gethsemane prior to the crucifixion. The real sorrow was begotten of the perpetual motion of the Travail. And the daily Mass, high and low, is a remarkable testimony in symbolic rite to His daily and perpetual sorrow, as He trod the wine-press alone as GOD's Mass for the world. The Soul-service in worship, and acknowledgment of the Travail, are prophetic and full of promise.

The Mass is meant to speak to the Soul of triumph. It is the triumph over death and the grave through the resurrection-life. It speaks of the resurrection and the ascension of the LORD. But, as we have said, the LORD was associated with the Master in the minds of the teachers and the people. It is the prophecy to the Soul of the overcoming life, the herald of that

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grand resultant which gives to all "faithful ones" (as the term is used), the ascension of their Being into those glorious Heavens of the dwelling of their LORD.

The Mass is to become a service of Thanksgiving. When understood and its Office truly filled, it becomes also a memorial of the Divine Sorrow in the Travail. But it likewise becomes a beautiful memorial of the wonderful ways of the Divine Love in His service for His children, in His giving unto all of them. The Mass under symbol, reveals the way of the Divine Love in His outpouring of Love unto the healing of the world.

THE CHURCH WITHOUT LIGHT Oh, that the Oblation were understood, that it were recognized in the Mass, that the oblationary service were a memorial of the real Travail. It would then remind the thousands and tens of thousands, and even the millions who share in the Churches' service, of all that the Divine Love has done for them; of the purpose for which it was done; of the resultant that is looked for from the Heavens, from all that was done in the way of sorrow and burden-bearing in the Travail. They would no longer have any cause for conflict over a Divine doctrine. They would cease to make it the centre of disrespectful and hurtful contention. They would find in it an Office, which though non-essential on the outer, nevertheless bespoke the wealth of a Love that never fails, and Whose measure of giving is immeasurable. To them the Mass would speak of that Travail which has made possible this day of liberation, of deliverance, of redemption, of regeneration; and which is the herald of coming days of glorious redeemed life upon this world.

If the Church does not hasten to understand these things, she will be left behind. Have not all the great reformatory movements had to begin outside of her, untrammelled by her limitations, her dogmas, her creeds and her claims? So the interpretation even of the things she holds sacred will have to be given from without her borders. Indeed, they are being so given, but she will not yet listen to them. But the day is

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hastening when the Church will listen to this message, and bow in adoration before HIM Who is our LORD. For the wealth of His Love is now revealed in the glory of HIS ministry in that Travail known as *the Passion of the Lord*.

The Work done was accomplished through the Divine Motion amid the Planetary Circles which formed the Planetary Heavens. These had fallen in their state, and they had to be healed by the blotting out of the Hells generated within them, and perpetuated from the elements in the Middle Kingdom. The breaking down of "the middle wall or partition" was the redemption of those Heavens. The wall prevented the Angelic Heavens from directly ministering even to the Saints. To reach these latter, the blotting out of the graven images was essential. These images had been written upon the circuli, by the misdirection and evil deeds of humanity. The Oblation was the work of healing the states, and extinguishing the Fires of Hell kindled within those Planetary Heavens. It was a Work of so consummate a nature, so comprehensive and vast, that the human mind could not gauge its vastness, nor of itself understand the depth of its Mystery. But many are the Souls who can now enter into that state wherein they may drink of its cup, unto the knowing of it in its Divine significance.

What has been the result of that Divine Mass, that Offering of which the Mass speaks? The world to-day is undergoing tremendous changes upon every plane. The upheavals in the planetary motion through the change in its polarity, causing all the troubled conditions, must needs be whilst the Elemental Kingdoms are being helped towards rectification, and humanity brought into the ways of a beautiful life.—These are resultants of the Passion of the LORD revealed in the travail of the Oblation.

THE MASS OF
THE SOUL

And now in my closing words, I would repeat the real meaning of the Mass for you. You may take the outward bread, and, as in the Episcopal Church, you may drink the wine. We do these things at our Communion

Service. For us the service is one of Remembrance of other days, and not of the Oblation necessarily. You may take these elements without being affected at all. But you can receive the divine knowledge, as bread for the mind and sustenance for the heart's love, the knowledge of His Love and His Wisdom. And if you bless that knowledge in the true priestly fashion; if you give to it that most blessed benediction of your Being; then that knowledge will become to you, as the Body of the LORD. If it be true knowledge, the true Bread of Heaven, it becomes to you, by the process of transubstantiation and transmutation, and by the elevation of it into the life till it is transferred from the repository of mere contained knowledge into the Realm of Being, power, and activity. You become in your Being, and your attribute and activity, one with the ever most Blessed ONE. And if you drink of that Wine which is the very Lifestream of the Lamb of GOD, the Eternal Mystery of Being which flows through the heart of all things, then that Lifestream will make you one with itself. The Lamb of GOD is in us, and the blood of the Lamb is our innermost Lifestream. All that we call *the Mystery*, is within us in the Divine Principle of our Being, but it is nourished according to its extent, its order, its power, and its enrichment, from the Heavens. When you take into yourself of the Wine of GOD, your divine arterial system becomes more and more like His Whose child you are; until your very Being becomes a Mass, the embodiment of His Presence, of His Elements, of His Substance, of His Holy Lifestream; and the exposition of His own glorious motion. For your motion will be in harmony with His motion.

Such is the meaning of the Mass. It is for you to receive this Bread of Divine Knowledge and the Cup of the Divine Mystery; to eat of that Bread of His Wisdom, and to drink of that Cup of His Love. When you eat and drink of those things, you partake of the elements which will make you to be divine embodiments. Your very substance will become as Christ's. You will be of like nature. In the whole centrifugal and

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centripetal motion of your Being, in all your powers, attributes and service, you will be like Christ and for Christ. That is how the world is to be enlightened, healed, redeemed, saved, through the Mass of the Soul in the offering up of the Being.

The first real resultant of the Oblation is such a return of all those who can understand it, who can realize something of its sorrow, of its travail, of the meaning of its burden. Such an understanding, and entering into its passion of love, will heal their own sorrow, and accomplish for them their travail. And so to understand it means the embodiment of it. And that implies the manifestation of all that it was meant to accomplish. The manifestation will be the living Mass, every day and every hour, even the offering up of the Body of the LORD in your own life. *That is the relation of the Mass to the Oblation.*

If there be children who need the outer service to help them, let those children in their service understand something of the exquisite beauty of the inner motion and the real meaning, and endeavour to bring it through into the Life, that they themselves may be the living expositions of the symbols used in the Office of the Mass.

O House of Israel, composed of the Elements represented by Joseph and Benjamin, Ephraim and Manasseh,—Divine Priesthood, Prophetism, Seership, meritorious workers in every degree, upon every plane; understand that the Oblation was made to restore God's Holy One within you; that ye may henceforth dwell in the consciousness of HIM, and serve before HIM day and night; through the day that is still night in this world, and through the day that is coming, the glorious day which is breaking, the roseate hues of which we can see, the glory of whose noonday we can now behold.

O, Lamb of GOD that beareth away the sin of the world, even that Love that endureth all things, and upcarrieth all things, and accomplisheth all things, we adore THEE, LORD of our Being, our FATHER-MOTHER.

ALTARS AND SACRIFICES

ALTARS AND SACRIFICES

Altars and Sacrifices have been associated with the whole religious development of humanity; and, as we shall see, this is true not only along the outer historical lines, but also in the realm of the inner motion of the Being.

*SPIRITUAL IN
THEIR ORIGIN* Altars and Sacrifices of an outward nature have been largely associated in the human mind with developing races as a part of their evolution along outward religious lines. They are supposed to have been testimonies of the motion of the human heart and mind in the Soul's desire to contact the great Unseen ONE, and especially to please that ONE through worship and offering. That altars and sacrifices are inwoven into the fabric of the human race, is most obvious to those who have read comparative religion; and it must be recognized also by those who have but touched the outer fringes of the subject, in relation to the history of races. It is not possible to touch any great doctrine, or most obvious evidence of motion of the human heart and mind, without coming face to face with Divine Mystery, sublime in its Principle, its inner motion, its incept and concept, however barbaric the outer manifestation may seem to have become.

Any vital motion associated with the evolution of humanity, must have divine causation. Thus, through the whole history of the religious motion, and the expression through that of the emotion, we find Altars and Sacrifices.

Take the Bible Records which are nominally held sacred in the western world,—though that world forgets there are other sacred records which if not of equal value, are yet of great value, and most sacred to those who believe in them and seek to guide their lives by them. The Bible is the Sacred Book which not only indicates beginnings, but also outlines the

history of *the sacrificial idea*. For, however barbaric it became, even in the development of the religious thought of those who came to be associated with the glorious Mysteries communicated unto them by Israel, yet the Book almost opens with Altars and Sacrifices, and closes with them; and throughout the Book they obtain.

THE OUTWARD
MOTION A
RESULTANT

An outward motion that is true must be the expression of an inward motion. That which is true and beautiful in the manifest world, must surely be the embodiment and exposition of that which is true and beautiful in the world of Divine Thought and Divine Purpose. Indeed, all perfect formulations reaching unto the outermost planes, must become formulate long before they reach those planes, formulate in the Ætheric Elements of the glorious Divine Substance, and when reduced for ministry, be full of the magnetic energy which obtains in the Inner Worlds. It is in this respect that man has an urge to copy God, without thinking of doing so; because it is inherent in man to imitate God through embodiment. For man has the creative faculty, and does not merely act in the sense of imitation, but unconsciously imitates HIM in making beautiful embodiments. Thus, the illumined *artist* has the idea deep seated within his Being, long before it becomes formulate on the outer planes in some piece of exquisite sculpture or formulated drawing or painting, or even in the rhythm of motion which comes to find symphonic expression in music. That which becomes manifest is not in itself the reality, but only the testimony that there is a hidden reality. For music on the outer planes, is but the intonation to the outer ear of those motions which are inward, and are found hidden in the potencies of the Being, and which are ever in motion from HIM Who is the LORD of our Being. The truth of art is in the artist. And long before it becomes in the art, it is in the Divine World. All true art is begotten of the motion of the Divine World within man's Being. And the nature of the manifestation in embodiment, is the measure

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of that Soul's spiritual estate, motion, desire, purpose, vision, and realization.

As it is with art and music, and many other things we could name which, on the outer plane, become formulate; so with this great theme of Altars and Sacrifices.

You could never have earthly Temples, if the concepts were not in those who built them. You could never have formulate expressions of the concepts, if there were not divine ideas written within the Human Soul. And thus is it with the Altars and Sacrifices. Sacred Story opens with the Altar and the Sacrifice; for GOD is said to have gone forth into Substance in the motion of the Pneuma, or Breath; the Holy Spirit moving upon the face of the Great Deep. Such motion meant Sacrifice. For *Sacrifice is a sacred act*; that is the inner meaning of the word. That which took place, and ever takes place, and has taken place through all the eternities in the Divine World, takes place within the Human Soul as the result of its motion. The motion of the Soul has its direction given to it by the Divine Love, unto the seeking by the Soul of the Mystery that is all about it and which overshadows it, unto the end that it may contact the Presence, understand something of the Divine Nature, be blest and upheld by the Presence, be enriched through the Divine giving, and receive hope that the darkness shall not prevail but the Light break and triumph, and that the Great Love will not fail at any time, but give, receive, and heal perfectly.

THE ALTAR A DIVINE IDEA

The Altar is a divine idea expressed even on the outer planes. But in reading religious history it may be that you say concerning the Altars in the earlier days of the development of humanity, that there may have been need for such things in an outward way; but that in these days we do not require either Altars or Sacrifices; that we have grown out of them.

If men have no need for Altars and Sacrifices, it is because they have grown away from GOD. To repudiate certain forms of manifestation and exposition of Altar and Sacrifice, does not mean you can do away with them. You cannot do away with them and reach the Divine. For there is no way to the Divine but by HIS Altars, and the fulfilment of the Law of Sacrifice. It is a Divine Law, this sacred giving, upyielding and out-pouring from state to state, from stage to stage, from kingdom to kingdom, from realm to realm. You cannot get away from the Altar and the Sacrifice.

There is great truth in those old world stories in the old Scriptures of the Altars and the Sacrifices; but they are mostly mystical, though they have been set forth as literal story. It is quite true that during the later days of Jewry, creatures were offered sacrificially upon the Altars; and also by other peoples in other lands where the terrible darkness prevailed. Even in enlightened Greece when the Light became veiled, gross sacrifices were offered. In the story of *Iphigenia in Taurus*, there is the nucleus, in another form, of the story of Abraham offering up Isaac. In the Greek aspect the Goddess has been promised a precious sacrifice by Agamemnon, and the demand is made for the sacrifice of Iphigenia. In the old Scripture GOD enriches Abraham, and calls him HIS Friend; the word means, A Brahm (Abrahm), the Friend of Brahm. But GOD asks from HIS Friend that which he most cherishes, namely, his only son Isaac. Underlying both the Greek and the Israelite stories, there is the same great truth. The opposing motions of life can be healed only through sacrifice. But those motions are not caused by any change of attitude in the Divine, but through the conditions; and the conditions oft-times can be changed only through sacrifice.

THE SOUL'S
SUPREME
GIFT TO GOD

GOD asks of HIS children the sublimest gift.
But not to please HIMSELF. GOD never asks
HIS children to please HIM. There are no

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mere self-interests in the Divine Love. HE asks of HIS children that they may be perfectly one with HIMSELF in their giving.

In Iphigenia, a creature comes forth, appears on the scene to save Iphigenia who is translated by Artemis to the land of Taurus. Mystically it has relation to the Will, and indicates that the Will had to be changed. In the old Scripture a ram was said to have been caught in the thicket, and was offered instead of Isaac; for Isaac was to be the venue of world blessing. With the slightest change in the translation of the passage, the truth becomes manifest. In all Soul-sacrifice, *Aries, the Lamb of God*, is caught up. But not as the Lamb only, but in the Majesty of Divine Love, the Ram or Ramah. For no Soul can raise its Altar on Moriah, and lay upon that Altar the Sacrifice of itself, without the Divine Love becoming involved in it. The Divine is in us. It is the Divine in us that makes the Sacrifice.

There is, therefore, great meaning in Altars and Sacrifices, meanings lying far beyond any outward interpretation that may be put upon them. Nor is that meaning lessened, except to the vision of the children, by the fact that the meanings have been overlaid with tradition, misrepresentation, misinterpretation, misuse and abuse, of *the Law of Sacrifice*.

THE DIVINE IDEA No one can get rid of a Divine Idea, a Divine
MUST BE Motion, a Divine Command, by denying it.
REALIZED How often the Scriptures invite Souls to the
Altars of GOD! And no doubt in ancient times many did erect
outward Altars, to symbolize the motion of their Being. Men
do so to-day.

An Altar is for Sacrifice. Every sacred act is sacrificial. Even the thank-offerings of the children should be laid on the Altar. These offerings are their Sacrifice, expressing in the without, the inner motion of their Being. In religious service and services, there are those who would do things without

reverence, and have the Sanctuary other than like the way of the Heavens. It is quite true you can worship GOD in a barn. You are not dependent upon the surrounding conditions as to form and colour, though you are as to vibrations. But would you live in a barn if you could live elsewhere, more beautifully placed, more in harmony with your inner life, more expressive of the motion of your Being? No? Then why should the Sanctuary wherein you would worship GOD, be other than beautiful?

O blind, and slow of heart to understand the way of Divine Love and Wisdom!

THE ALTAR IS FOR THE SACRIFICE The materialization of the Divine Idea, must never be permitted to destroy in our thought the great Soul reality. The prostitution of the sacrificial act by those who have dwelt in the darkness, must never cause us to degrade, in another way, by spirit of negation, the sacrificial spirit. You can worship GOD in a wilderness, but you know you would rather worship HIM in your garden, if you have one; or in the garden of some dear one; or where the trees grew beautifully, and the flowering plants bloom exquisitely, and the fructifying trees bear richly; because these all speak of the motion of the Divine Love and Wisdom. And because they are exquisitely beautiful in themselves, their motion becomes contributory to the spiritual atmospheric conditions, so that you can, through association, think more beautifully and worship more devoutly, if you make such use of the surroundings. It is derogatory to the ever most Blessed ONE, for us to give unto HIM, even in the outer Sanctuary and service, less than the best.

We can raise our Altar within, anywhere, and make our Sacrifice. Yet, surely, we seek the beautiful, the true environment to erect our Altar, and where we may make our Sacrifice under the best conditions. For what is the Altar, but the Soul's exposition without of that which is within. And the

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outer motion of its Sacrifice is surely the testimony that it would have its inner motion unto the Divine, and serve before HIM. Why should I have within my home some lovely picture that I have come to value for what it is in itself as an exposition of pure and beautiful Art, and an embodiment of some divine idea, formulate and beautiful in colour? I love such because from the Altar of the artist's Being that picture has come forth; and it testifies of spiritual quality and quantity. It is a voice, as it were, from the Inner World. I enter the Sanctuary that I dedicated to GOD for the service of His Love and Wisdom. I bring with me all that I have of Divine Beauty and Love within; for all is from HIM. I am borne along on the motion of His Power within me, and seek to express that Beauty and Love in Divine motion. If I bring these through into the outer realm of manifestation, am I not doing that which is in perfect harmony with all Law, with all true manifestation of the living Truth in the innermost which seeks its exposition even unto the outermost? Am I not testifying of the Divine Idea within me, through embodying it outside of myself, even as the artist does in his picture, and the sculptor in his form creation, and the musician in his symphony, or the great work of the divine motion of the artist in designing, or the constructor in his building, or the fashioner in all his creations? Why should the outer Sanctuary consecrated to worship, be left outside? True it is, that men have come to bow before the outer as if it meant the inner; that the external representation has oft-times taken the place of the embodiment within; that the Sacrifice in outer service has been offered without the Heart and the Being; because the material has taken the place of the spiritual.

Such things have been manifest all through the history of humanity, since this fallen world began. But that is no reason for our thinking that the Divine Idea is wrong, because men and women have brought it down and corrupted it through the gross uses to which it has been put. To imagine that Sacrifice

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has been a mistaken form of worship because men and women have thought that through material sacrifices they would find their way to GOD, sometimes even offering their own children, is to be a dweller in the darkness, and to miss the most blessed Divine Truth at the heart of all worship.

But the Children of the Kingdom must dwell in His resplendence. The Altar is the testimony on the outer planes (if rightly used), of the presence of the High Altar in our Being. The Law of Sacrifice that is so manifest amongst the Children of GOD we meet with on the outer planes, has its motion in the Innermost. The Altar of Sacrifice speaks of HIM Who is our LORD. If there be any here who vainly think they would flee from Altars of any outward description, and that they would escape them on their Godward way to the Divine World, let me assure them that when they pass from these planes, they will meet Altars wheresoever they go. They shall have the Altar all the way to the Divine World. There is no escaping from that for which the Altar stands. They cannot pass it by. The Sacrifice which it signifies is demanded, and it must be made. For, in the measure in which Life is sacrificed, so does it grow, ascend, realize, and take on the Divine Potencies, even until it becomes clothed with the Majesty of a Son of GOD.

THE REVELATION
OF GOD
IS UNTO ALL

Through every Soul-child of His creation, the FATHER-MOTHER reveals HIS Altar and Sacrifice in the measure in which His children understand HIM, and raise their Altar and make their Sacrifice. There is the outward Altar, and there is the inward. There is the outward Sacrifice, and there is the inward. There is outward Soul motion, and there is inward Soul motion. The perfect outward, is the exposition of the perfect inward. The outward Sacrifice expresses the glory of GOD in the measure in which the inner motion through the Sacrifice is in harmony with the Divine Love and Wisdom.

My Friends, ye Children of the Heavens, I would have you

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back there in your vision that you may see and understand those things which are so beautiful in their purpose, and exquisite in their exposition, that you may know, even upon these planes, the Truth from error, and that all error is the result of the misunderstanding and misuse of Truth. I would have you spend more hours in the Heavens; yet not in the sense oft-times used by people when they speak of Heaven as a dream-world; for that would make you unpractical. But I would have your vision so fully in the Heavens, that everything you did on these outer planes, would be the concrete exposition of your vision in the Inner Realms.

Our life is built up around Altars and Sacrifices. They are of the fabric of our Being. The measure of our divinity realized, is the measure of the Altars we have reared on our way, and the Sacrifices we have laid upon them. Take heart, therefore, and know that never did you rear a true Altar and place upon it a pure Sacrifice, but great good came to you, even the Blessing of the Highest. And it came in the measure in which, at the time, you could receive it.

Make your Sacrifice upon your Altar unto HIM, even if it be in the outer. There is no fear of its being materialized. It will retain its meaning; its power will be expressed, and vibratory motion will proceed from it, even unto the blessing of many. It is thus you cannot do good without blessing, though you may seem to do it in a negative way. Good is ever Good, and Good is always full of blessing. You cannot love without blessing, even though there seems to be no definite object in the sense of your having a friend, or many friends, or dear ones by your side. Yet to love as a child of Love, to love to do the Will of the FATHER-MOTHER in whatsoever ministry you find yourself, even to love under such apparent limitations of objectivity, is full of the Power of the Highest. Wherever you go, your atmosphere will bear the motion of Love, the breath of Love, the healing that Love brings. So lonely ones,

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solitary ones, know, that though seeming lonely and solitary, if you love divinely, you are blessing hourly, continuously; and your blessing is a mediation for and from the Divine. It is your Sacrifice in motion from the Altar of your Being. And when the opportunity comes for you to lay everything on the Altar, you will build an Altar in the opportunity, and make the act of blessing sacred through sublime Sacrifice.

Be, therefore, of good cheer, and wait before the LORD in priestly service, with your Sacrifice upon the Altar.

THE GOLDEN ALTAR

Then the seven Angels of the innermost spheres who minister for God before His Throne, had given unto them the seven Trumpets of God; and with these were they to proclaim His will upon the Earth.

And one of the Seraphim came and stood at the golden altar which was before the Throne, and he carried a golden censer; and unto him was given much incense, and this he added unto the incense of the prayers of the Saints, and laid it upon the golden Altar.

And the cloud of the incense of the prayers of the Saints arose before God.

And when he had taken up the golden censer again, and filled it from the fire which burned upon the Altar of pure gold, he poured it out upon the Earth; and there followed the voices of the seven Thunders; and there were lightnings, and there was the shaking of the foundations of the Earth.

The Logia or Sayings of the Master.

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THE GOLDEN ALTAR

In the vision we glimpse through glyph that gives certain formulation, some of the great Mysteries which belong to the Eternal World; Mysteries which also belong to us, because we came out from that World, and have, in some small degree, all the qualities which obtain in that World, being partakers of the Eternal Substance and Breaths.

*WITHIN THE
INNERMOST
REALMS*

In the various hieroglyphs used we have the Innermost Spheres revealed. It may be that you can only see veiledly, as through a glass; but the reality is there. The Seven Angels of those Spheres, and the Mystery of the Seven Trumpets through which they had to proclaim the sevenfold message, are unrolled before us like living ensigns. The Seraphic ministries before the High Altar; the Altar itself with its sacred Fire; the Censer of Gold containing the incense of the Inner Spheres; and the ascension of the incense as the prayers of the Saints, with its mingling and commingling with the incense of the Inner Spheres; crowned with the Baptism of Fire, and its tremendous resultant—these all pass before the vision as the various scenes and acts of a Divine Drama.

Come with me, then, into the Realms of which the hieroglyph speaks. Come with me full of the consciousness of deep reverence, and with holy awe. Come in your consciousness with the flood-gates of your Being open, that the streams of the Radiance of the Eternal World entering in may give a yet greater expansion of vision and deeper realization. For it is through consciousness we understand. All perfect understanding is in and through conscious realization. Come with your whole Being in motion, that you may share in the marvelous ministries of those Realms. For although they seem so transcendent when compared with the earthly immanencies

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and ministries, yet they are very near. Were they not, we could not even glimpse them; we could not peer through the veils; we could not hear the motion begotten of the activity of the ministry of the Seraphim; we could not be touched by the Fire upon the Altar; we could not receive from His Hand Who is enthroned above and beyond that Altar, and expressed in it, and upon it, and through it.

So you will understand that, however far we may seem to travel, the things to be beheld are at hand in the measure in which we can receive of them.

*GOD FORMS
YET IS HIMSELF
INFORMULATE* It is difficult when thinking of the glorious ONE we name the FATHER-MOTHER, not to give to HIM anthropomorphic form, and to think of HIM as a great man and woman in one. And HE is these; but such forms do not confine HIM. HE is these; but HE is so much more, for HIS attributes fill all things. And all anthropomorphic conceptions of HIM have the limitation of the human concept, however exalted it may be.

He is Being, the glorious ONE behind all Being; in the heart of Seraphic and Cherubic motion; Who expresses HIMSELF through all perfect form within all Spheres. For form of any high order is only assumed for purposes of Revelation. For thus doth HE unveil HIS glory. If you think that because HE doth seem to be formless you cannot be in intimate touch with HIM, that is because you misconceive HIS Nature and your own. For we can be in intimate touch with HIM. If you imagine that HE is so far removed because of the Transcendency, that you cannot contact HIM, then it is because you have not read aright the motion of the passion of your own Being wherein in your prayer you seek to contact HIM. For prayer in its motion is the expression of HIS own Passion within you; and to understand it, is to know that HE is in it, and, therefore, in you. And although when speaking in relation to the Absolute manifestation of HIMSELF we have to

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think of the Eternities and the ministries that are rendered there; yet, when speaking concerning HIM in ourselves, HE is near at hand, even in the Substance and Breath of our Being. Without HIM we are nothing. Without HIM we have no fashion. Without HIM we have no motion. Without HIM there are no arterial streams. Without HIM there is no energy. The absence of HIS Fire in us and through us, would mean that we had no Life of high consciousness.

Thus is it in the Innermost Spheres, there and within us. Though in speaking to you, my thoughts and vision and realizations are far, far beyond this Earth, or this System; yet wherever we are HE is. And although the Soul may rise, transcending all planetary conditions and motion, and even the Solar manifestations in the way in which they have to be circumscribed for ministry, and soar into the very centre of the Divine Mystery itself to behold and realize amid the marvellous exalted conditions which obtain there and express HIM, yet HE is the motion of the Eternities within the Soul.

THE SOUL'S VISION OF GOD

It is thus I see HIM there. It is thus I see HIM here in you. I feel HIM there. I know HIM in you. Contacting HIM there, all things are transcended. Even the Universe seems to pass away from the vision of one's Being, because of what is revealed there of HIM. In looking at you, I behold that same glory of HIM in its deputized ministries and forms expressing themselves within you and through you, until it changes the merely earthly fashion, and you appear garmented from HIM. You become Angelic Beings in Human form; and the perfect Human Fashion is the most exquisite form for manifestation upon these realms, and upon the Angelic Realms, and even for Revelation upon the outer spheres of the Divine World, aye, even in the Innermost where those upon the outer spheres of the Divine World have to behold the concrete embodiment of ADONAI.

You will understand, therefore, that the Innermost Spheres

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are not only spheres in the Eternities; but because they are of the Great Mystery, they are also Innermost Spheres in you. So they are present to you, they are present with you, they are present within you. They are parts of your Being.

Every manifestation has an Innermost Sphere, according to its order and according to the life it expresses; according to the purpose for which it has been made manifest, and in the degree of the service it has to render. Thus, even the flowers of the field have their innermost. The trees have their unseen innermost. They have a motion which no man beholdeth and few regardeth. So is it with the Human Soul. There is the Innermost Sphere, which none see and few regard. Were there no correspondence in you of the Eternities, it would be useless to endeavour to unveil to you the Mysteries of God and the Soul. That which in glyph is set forth, as in the lesson, concerning the Eternities, where they obtain and where their revelation is so transcendent that human eye cannot behold it, the Human Soul can attain to the vision and realization of. And to realize is greater than to behold in vision.

THE PLACE OF GOD'S ALTAR

GOD is in the Innermost Sphere of your Being, enthroned through the regnancy of HIS Presence within you. And, as I have said to you, HIS Altar is there. If HIS Altar were not there, you could not respond to any Altar external to yourselves. Indeed, there are many Altars within you. They represent states and degrees of consciousness, attainment, and sacrifice in ministry. Even the Cherubim who overshadow, and the Seraphim whose motion mediates, are the servants of ELOHIM. For Cherubim and Seraphim are but the centripetal and centrifugal motions of the Divine Mystery. The Cherubim you would love to look upon; and there are hosts of such embodiments in the Eternities. The Seraphim's touch you would fain rejoice in; and there are multitudes of Seraphs. But they represent Divine things that are in you. They speak of the inward motion

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which, when true, is God's *Alleluiah*; and of that motion from the Within, outward, which would express your best, your truest life, your love, the beauty of your love, the beauty of your vision, the beauty of your purpose, the triumphal note of God's *Hallelujah*. These are God's Cherubim and Seraphim in you. If you had not the like qualities, you could not associate with them; you could not behold them; you could not receive their touch to understand them, and be one with them.

So you will understand that the things in the Innermost at which we would look, are within you; and the world we would unveil is within you in miniature. There is nothing you are able to look out on and to understand, which is not primarily within the essences, elements and fashion of your Being, hidden in the secret of your Substance, responding to the magnetic streams that play as God's Breaths unto you, within you, and through you. Great is God in His children. God was great in Israel, because the Children of Israel had realized much of the Mystery of HIMSELF.

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And now we will look at the Angels of the Innermost Spheres.

*THE ARCHANGELS
AND THEIR
MINISTRY* In recent days I have spoken to you on the Seven Great Archangels, from Uriel unto Oraphiel, the Innermost Fire to the Outermost Gate of the Divine World. Those Angels of the Innermost Spheres are the expressions of the Elohist motion and ministry. They minister before GOD. They minister for GOD before HIS Throne, and from HIS Throne. They are the distributors of the Sevenfold Blessing. The Sevenfold Blessing in its fulness to a Human Soul, is that Soul's realization upon each plane of the Blessing of the Divine Mystery. They minister unto the Soul as it grows and expands in its consciousness. They minister very specially in the Inner Realms unto the Soul as it approaches in consciousness the Divine World. They represent in their ministry the Sacred Fire for the individual

Soul. They touch the lips—the inner power of utterance. They touch the Altars—the seven great Altars of the degrees of the Life in its ascension unto high consciousness of the Presence. They keep the Soul's Lamps burning, because they are the ministrants of the Sacred Flame. They give the outpouring of Pentecost, because they are GOD's mediators of the Sacred Fire.

Those Angels are embodiments and vehicles of ELOHIM. But although the thought immediately carries us up into Realms far away from these, yet they have their representatives in the Human Estate. Every Soul has not only its Angel, but by means of that Angel, every Soul can receive upon each of its seven planes from the Seven Angels of the Innermost Spheres. And through their ministry, the Soul gets where it longs to be, providing it offers the Sacrifice upon its Altar, and lives that Life which is an absolute giving unto HIM Who reigns upon the Throne. For there is no other way into the realization of such glorious Mysteries, than that of the path opened up by the Divine, wherein there is a disrobing of one's self of everything that is of the personal and the individual equation, and the clothing of the Being with those garments which are divinely appointed, namely, exquisite Love in its transcendent, sevenfold expression, wherein the Being becomes one with the Divine.

Now, you will not go away from this Sanctuary thinking that the Angels are simply ministering away in the Eternities amidst the glorious motions there, and forget that they are ministering to you now through your Angel. And the enrichment of your Being, and the illumination of your Sanctuary, and the adornment of your Life with the garments of HIS Radiant Presence, will be in the measure in which you receive their ministry.

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And now behold the Seraphic ministry that blends the motion of the Soul with the motion of the Heavens.

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THE GOLDEN CENSER FULL OF INCENSE

The Seraph filled the Golden Censer, and from it there arose the Incense of the Heavens.

The Incense was generated through the action of the Sacred Fire. And into the Heavens there arose other Incense, the Incense of the Saints. And the Seraph brought that Incense into oneness with the Incense from the Sacred Fire. He made them commingle and become one.

Look at the exquisite beauty of the Mystery revealed under this glyph, of the oneness of your own Being with the Divine World; and how your motion Godward in your prayers (for real prayer is aspiration; and real aspiration is ascension in state), causes Incense to rise into the Heavens. The vibrations produce visible results to those who can see within those Realms. The prayers of the Saints begotten of Love, of deep Soul-yearning, of that motion that would lay hold of the Mystery and look upon the great and Holy Presence face to face, generate glorious Incense which is like a cloud of gold rising, gathering in volume as it rises.

How beautiful to have this oneness with the Eternities! But, though our thoughts go right into the centre of the Universe, yet the centre of the Universe comes back to us in the very formation of our Being—the constitution of all our attributes, the superstructure of our sacred house, our Substance and our Spirit, the Breath that moves through our essences and elements, the vibrancy produced as the Heavens touch us, even to the outermost vehicle through which we manifest on these planes. How beautiful to have this oneness! It shows how real God is. It unveils the Mystery of Being. It enhances the Divine Gift of the attributes. It reveals the Centre of all motion and potency from which all things are sustained, and at the same time unveils the Mystery of its correspondence in our own centre, showing how we are held by the Eternities, given right direction by the motion of those Eternities, as members of the great galaxy of manifested

Divine Being. His line has gone out to us; it holds us and draws us until we become one with HIM.

Understand the virtue of prayer. The value of real prayer is not found in merely saying prayers. You could say hosts of prayers without truly praying. Prayer is Soul motion, desire, purpose. It is not saying something to GOD to please HIM; or asking from HIM, because it is in a form of prayer, something we know HE could not grant us, or, if HE did, would be disastrous to us in our state. No! Prayer is the upward motion of the Being to meet the downward motion of the Eternities. It is the going out of HIS own Power in us, along the line by which the Eternities hold us in the great Circle of Being.

So we share the Sacred Mystery in an hour like this, when very specially, it is present to the vision that the Divine Presence is near, and when, forgetting the toil and the burden of the outer aspects of the earth-life, we are able to aspire together in prayer. The Incense of our prayers commingles with the Incense from the Golden Censer, which is the Heart of Love itself in us that prays truly unto the Great Heart of Love, so that our motion becomes one with HIS motion.

Hold this blessed Truth in your consciousness, that you are held from the Divine World by the line of the Divine Mystery which passes to you, and through the Power of the Eternal Love. That is why, however far away you go, you are able to get back. You can come back to HIM, though not without pain, when you go far away; for you have to change the conditions that have gathered around you, and that are outside of the motion of the great Circle of Being. Here you have the secret of your contact with the Sacred Mystery, and the eternal nature of your childhood to HIM; and you have also an unveiling, in so far as you have been able to perceive the heavenly Mystery of HIS secret within you, of the presence of HIS Eternities, of the motion of those Eternities expressed as the Seven Voices

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proclaiming through the Seven Trumpets the Sevenfold Power of the Highest within you.

*STANDING
WITHIN THE
SANCTUARY*

Here now you have glimpsed the Innermost Spheres, the Seven Angels who are the Servants of the ELOHIM. You have heard again that which has to be proclaimed through the Seven Trumpets, even the Living Mystery of God unto His children of their childhood to HIM. You have stood before the Altar again, and you have seen it was a Golden Altar, not an Altar of unfashioned stone, nor an Altar of wood. Stone and wood may have, and can have, and do have at times, beautiful symbolical meanings. But an Altar of Gold! Ah, that is more; for it is the Altar of Love. It is the perfect Altar of Life. It is a Life of Love. Love never tarnishes, never changes, never grows dim. The Altar of perfect Love is the Altar of GOD. It is upon such an Altar the Eternal Fires can burn. It is upon Love alone that the Divine Fire can keep its Flame. It is before such an Altar, the Seraphic powers within you have true motion, and the Cherubic powers their Overshadowing ministry. It is the Altar of Gold that receives the Sacrifice of all the Being. The Altars of stone and wood receive other kinds of sacrifices; but the Altar of Gold takes the Sacrifice of the Being. And the Sacred Fire burns thereon. Fire is the symbol of energy, of illumination, of transmutation. In fallen states, it speaks of purification, of the consuming away of the impure and the evil. In a redeemed state, it implies energy and power to rise, power to sacrifice, power to embody, power to receive illumination, power to become one with HIM Who is upon the Throne, the Regnant ONE before whom the Altar rises and the Fire burns.

It has been said that the Saints would be salted by Fire. This means that they would pass through the fire of purification, yet be preserved by the Divine Fire. It is the Fire of Love that preserves the Life. It is the Fire of Love that

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illumines the Soul, God's medium through which He brings high illumination to the Being. It is the Fire of Love that energizes all the Being, from the crown of the head unto the sole of the feet, mystically understood; through the whole standard of the Life in the innermost, and also in the outermost. For when the whole Life is energized, even the body becomes energized from the Divine Fire. It is thus that Souls, attaining the consciousness of those Inner Realms, are the embodiments of their motion, and are able to function upon these planes of this travelling world. Yet only in the measure that they are able to receive of that Fire unto the energizing of all their vehicles, even to the outermost, are they able to endure the travail of these days.

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Now it was said that the Seraphim took of the Sacred Fire and cast it to the Earth. How did the Seraphim pour out that Fire? And where did it go?

THE BAPTISM OF DIVINE FIRE

In the Innermost Realms it represents specific ministry unto this Planet. In these days it represents special Celestial, magnetic ministries to the Elemental Kingdoms, to the soil, and even to the unseen planes of this Planet. It represents a direction of Solar energy, the Celestial and Divine Worlds operating through the Solar body to affect in special ways all the planes of this Planet.

The Baptism of Fire has come, and the Planet is being shaken to its foundations. It is trembling, not in the balance, but through its responsiveness to the magnetic outpouring commanded from the Divine World through the Celestial ministries, and very specially the Solar outpouring. And men and women also quake for fear, wondering what is happening to this distraught world.

It is the time of the Outpouring. It is the time when the Redemption could be accomplished. It was promised; and it was foretold to come at the close of the Oblation. And it has come.

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And though the Planet-Soul travails in great burden-bearing, and sorrows still, yet it rejoices in this day. Judah rejoices that her day has come. Even the Planetary Hierarchy are entering into the understanding of the Mystery of this day. Those things which have been veiled from them, which had to be veiled from them, are being unveiled unto them in this day. For members of a Planetary Hierarchy need not know more than is necessary for their immediate ministries. Things relating to the Divine Purpose, beyond the ordinary ministries unto a world like this, have at times to be veiled. And it was so; and it is so. And thus we are in the age of the return of the Planetary Powers, the return even of the Deific Forces resident in the Planet to their primal status, and their glorious unfallen ministries.

ISRAEL
REBAPTIZED

And along with this Outpouring upon the Earth, there is the Seraphic Outpouring upon all the House of Israel. It is the day of Pentecost for Israel. *Pentecost is for Israel*, although all the world is to hear through the manifestation of the glory of it. *The Fire from the Altar is poured out upon Israel.* They receive it differently from the ministries that are rendered unto the Planetary Hierarchy and Elemental Kingdoms, and the Planes. They receive it direct from the Divine Kingdom into the Divine Kingdom of their nature. They receive it through feeling and responding to the motion of the Eternities within them. They receive it through the influx of the energizing Breath which is as a Living Fire that is giving to them power and light. They receive it from the Sacred Altar on to their own sacred Altar, that it may no more go out, but burn forever. It is the Fire of the Eternal ONE which is to burn forever and go out no more; that its Flame may never lessen through growing dim, but intensify through the great æons. And that is the Mystery of it, that that Sacred Fire in its Flame intensifies as we realize more and more the Mystery of GOD in us; and HE, in HIS Mystery, finds within and through us HIS own embodiment. And in this

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behold the motion of all the mingling of the Incense of your prayers with the Incense of the Sacred Fire, that you may be one with the Divine World!

Now, if you stand before that Altar, and then come out from its Presence to minister, you will have upon you the very glory of the Innermost. Its Radiance will be within you; its glory will pour itself through you. You cannot stand there and minister without becoming like all that the Altar and the Sacrifice stand for. And it is unto this end that you are called to receive the Cherubic and the Seraphic power, that the Cherub in you may be ever the exquisite motion of Love in its overshadowing; and the Seraph in you be that intense motion of Love in its giving in ministry, proceeding from you to others, bearing the Divine Blessing in the measure in which you have realized it, so that you may bless as HE Blesses, because you bless for HIM.

Can ye be baptized with this Fire? Such a baptism is not a Pentecostal dream, as that old world story in the Acts of the Apostles has been to the Church throughout the ages. It is a living vision, a reality that no Soul could for one moment doubt when once it entered into the stream of it. It is the Pentecostal Flame to sit upon the Soul's brow, symbolizing the Sacred Bowl that receives and gives; the Sacred Fire that illumines and energizes; the Sacred Altar for the Sacred Sacrifice; the Cherubic Love that gives the FATHER-MOTHER everything; the Seraphic Love that, from the FATHER-MOTHER, ministers in everything for HIM.

That is the meaning of this unveiling. May ye be altogether HIS!

*O Presence Most Glorious! O Most Holy Lord of Being!
Before Thine Altar Thy children would share in Thy Blessing,
Cherubic and Seraphic, as Thou layest Thy Hand upon each one,
bestowing Thy Blessing.*

AT THE ALTAR

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AT THE ALTAR

I would carry your thoughts and your vision, your love and the motion of your Being, to those Realms which are the Home of the Children who once knew the high and holy things; to those Realms for which your Being longs, and my whole Being cries out, because one is at Home there. I would carry you to those Realms that you might again glimpse something more of the significance of them, and what it is that all true symbolism seeks to express, according to the Realm to which the symbol relates. All symbolism does not relate to the same Realm, nor to the same plane within the Realm. For, as on the outer planes, manifestation is manifold, infinite in a sense in its vastness of manifoldness and multiform expression, so is it with the sacred things of which the symbols speak. And the symbols are related to the degree of the things of which they speak.

I would take you this evening with me to the Inner Realms and would help you in your consciousness to realize, even as it is present to me, the glory of the FATHER-MOTHER's Presence.

How do you think you would appear before HIM if you were to undergo the experience of what is called, *translated*, so that you could leave these planes, this world, this system, and find yourself in the centre of the Universe, that great magnetic centre whence all the Mystery of Divine Potence flows, and there you sought to bow down and worship HIM? After what manner think you, would you appear? In what form would HE appear to you?

You would be clothed in garments befitting the King's Royal Sanctuary. You would not appear before HIM anyhow. If the choice were given you of garments, you would be most anxious to put on what would be most appropriate, not only

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to yourself, but for the occasion. You would want to enrobe yourself in a garment that would bespeak your own love and adoration, and your desire to serve HIM. And HE would make HIMSELF manifest unto you in the measure in which you could apprehend HIM, touch HIM, receive His Touch. Though in the sense of the Absolute, HE is formless; in the relative sense HE is not only formative, but HE is in form. But the fashion of His appearing would be in harmony with your own state, and estate, and need, and deportment, and motion.

As you approached that Presence you would pass on the way, Angel and Archangel, and still greater Archangel. You would see Seraphic motion. You would behold the Mystery of Overshadowing in the motion of the Cherubim. And you would behold an Altar, such an Altar as would fill you with wonder and the spirit of Adoration, if you could endure to gaze into the Innermost and look upon the Glory. And all that HE stood for within your own consciousness, would take form. The formulated expression of HIMSELF would just be what you could receive. And if the whole motion of your Being were unto HIM, then you would find yourself standing in the midst of the Glory of His Presence, within a Sanctuary with glorious Altars. Each Altar would signify a degree of Divine Realization, each Altar making its claim, even unto the highest degree. Upon each Altar you would behold the emblems or symbolic memorials of His Presence. And these would all be vibrant; because there there is no fixity. There you would be in the Presence of Divine Elements and Essences, though they would be most substantial to the vision. And if you could, in your essaying to His Presence, adventure to the High Altar, that is, if you had the power to move up to it, you would find HIM represented by the Sacred Chalice, by the wondrous Mystery which in human speech must be described as the Golden Candlestick with Seven Lamps, each lit with the Sacred Flame, expressing the glorious resplendence of His Presence. And if you could endure the unveiling of His Presence, you would

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see at the very heart of that Standard, HIMSELF as a Luminous Cross, so full of motion as to appear to you as a Living Flame, indescribable in the Energy of it, in the Motion of it, in the outflowing Potency of it, and in the Splendour of it. And your traditional human concepts of HIM and His Sanctuary, would melt away.

How do you think Cherubim and Seraphim in the Innermost, worship, adore, and serve HIM? They express form, motion, embodiment, beauty, radiance, light, the outflow of Potency as Energy to give Life to all Souls. Even the Divine Mystery flows to you from out that centre through Cherubim and Seraphim; for these are terms expressing the motion of the Divine Mystery in Essences and Elements in formulated Divine Ætheria before the High Throne of the Presence. And you would understand then what it is to stand before HIM, to have motion in His Presence expressive of true worship and adoration.

To bow before that Altar is the ultimate attainment for the Soul to be realized in consciousness. And although there must needs be in the universal exposition of the great and glorious Celestial embodiments, a central Realm whence flows that Potency of the Eternal by which all worlds are nourished and sustained, yet when the Soul realizes HIM, it can mount on the wings that are Seraphic and Cherubic, and find His Presence within itself, though the Soul may be manifesting on this world. Because, HE is cognized in consciousness. HE is beheld in consciousness. HE is realized in consciousness. HE is understood through the realization in consciousness.

It is thus all the Gods realize HIM, look at HIM, share in the motion of Eternal Being, the motion proceeding from HIM. It is thus the ELOHIM express the praise of HIM: and they are HIMSELF in motion.

* * * *

Having taken you so far, I would not only keep you there, but try to express to you the real meaning of symbolism as it

obtains throughout the Blessed Realms where He is truly worshipped, and also the uses of symbolism on the outer planes. It was suggested to me that I might interpret the meaning even of this simple, homely Altar that has been placed within this Sanctuary. Perhaps already, from what I have said, you will glimpse something of the meaning.

We will begin first of all with the colours. Some have wondered why the Altar in its girth was enfolded in *purple*, and the upper part of it in *sapphire blue*. It did happen in the first place that to have had the colours reversed would not have suited the colour of the Sanctuary; but then the reversal of the colours would not have suited the symbolism of the Altar. Royal purple, or deep purple, is symbolic of the Divine Righteousness. It therefore expresses the Divine Majesty. And the origin of purple being a royal robe for Prince or King, signifies Divine Regnancy. You may glimpse, though we may not enter into the exposition of it now, how it has come to pass that human kings have spoken of the Divine Rights of Kings. There is no human divine right. But at one time, a true regnancy was divinely appointed. Indeed, real regnancy now is. For those who really and truly reign on the Earth, are those who are clothed in the Righteousness of GOD, who are garmented in His glorious purple. *That colour in the spectrum signifies the apex of the balance of Righteousness and Equity.*

Now, an Altar must be founded in Righteousness, and balanced in Equity. Equity is Truth on every plane. It is the transvex section of the cross, as the perpendicular section is the Righteousness. And purple also signifies in our approach to it, the Divine Awe; for the Altar should speak of the Divine Awe. If it does not, it is a mere article in the Sanctuary; and under such circumstances the service must be perfunctory. But if it has a real symbolic meaning, and the meaning is interpreted to any one who may seek to worship in such a Sanctuary,

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then it comes to have a deep Soul significance. It is the symbol of the Divine Righteousness, though its symbolism must never be mistaken for the Reality which it signifies. But to the devout who understand, it will speak of that Righteousness.

In the services of worship and teaching in our Sanctuary, is it not right that the excellent spiritual consciousness of good taste in the true beauty of things should be expressed? Should not Divine Harmony be indicated? *The Altar should be girt with the royal purple, because those who worship in the Sanctuary would have their Altar express the Divine Righteousness*, and all their aids to worship reveal the consciousness of that Righteous Presence. And the upper part of the Altar should be a deep sapphire blue, because such a sapphire blue signifies Divine Devotion, and therefore the devotion of all the Being. And how beautiful it is to have everything harmoniously expressing itself on the outer planes. For the Altar then speaks of the oblatory of devotion on which the Being would lay itself for service unto the Most Blessed ONE.

If, in your consciousness you were in the Realms where I have endeavoured to take you with me, and if you were dwelling there always, you would witness all those things taking the Form and the Colour which the states and the ministries expressed. And though we cannot express so perfectly on these planes the things that are highest and most sacred, yet to the best of our ability we should endeavour to do so, and thus reflect the glorious things of the Inner World.

As you pass up through the Angelic World, you will meet Altars on the way, Altars of different height, different station, even differently garmented and arranged, according to the service that is to be rendered, yet all speaking of exquisite Love and Beauty in Sacrifice.

★ ★ ★ ★

And now, concerning the cross upon the Altar. It is a

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Cross robed in gold. That Cross signifies the highest and the holiest things, the secrets of the very Innermost. It is in its form a combination of *the Cross of the Redemption, the Cross of the Redeemer, the Cross of the Christhood, the Cross of the Immortals, the Cross of the Son of God, and the Luminous Cross*. You will meet that Cross on your way in the Heavens, wherever you go.

Those who on the earthplanes have repudiated the exquisitely beautiful symbol, and who have passed over, must have found to their astonishment in the Planetary Heavens (which are now in a redeemed state to receive them), that they had to be educated by means of symbols concerning the Divine Mysteries. A change of world does not free the Soul from the need of symbols. And remember this, that the Puritan spirit which would have destroyed everything beautiful and symbolic, was a spirit of negation. It was iconoclastic. It was a rebellion against excess and degradation of sacred things. But it was also a manifestation of that very spirit which brought about the terrible calamity that befell this world. In every great and beautiful movement, the enemy has stepped in and made use of the unilluminated enthusiasts to defeat the reason for which the movement was inaugurated, *and to make impossible the realization of the Message of the Heavens*.

The Luminous Cross speaks of the Presence. The ADONAI is our Luminous Presence. The Standard is GOD's Righteousness. It is symbolic of the golden standard of our Being. The colour is that of the Sardius stone—the glorious Light; and the Rays are symbolic of Divine Radiation. The Seven-fold Luminous Cross is the result of the refraction of that magnetic Ray from HIS own glorious Cross as it pours itself forth through the Universe of Being by means of the ministries of ELOHIM; and through every world, and into every Soul, and, at last, through every Soul. For each one is to be a prism through which that magnetic Ray can, not only reflect itself, but by

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refraction, give forth the glory of HIS own Love and Wisdom. Oh! GOD is glorious as the Cross, and ADONAI as the Luminous Cross. The highest and holiest vision of HIM in any Form, is in that known as *the Divine Man*; yet even here HE is The Luminous Cross.

For this reason, the symbols of HIMSELF stand on our Altar. We attach no value to the symbols as such. In themselves, apart from HIM of Whom they speak, they have no value for us. Apart from HIM of Whom they speak, they would be to us as a dead language. To have symbols of that order must mean inertia. It implies a loss of spiritual quality. It reveals a state of the veiling of spiritual perception and heavenly vision. But to be able to use symbols as a language expressing the Soul's consecration and devotion, sacrifice and vision of HIM, then it is that the symbols become living, vibrant, scintillating with the glory of the indwelling thought concerning HIM. They speak to the Being of the Presence. The word "GOD" speaks to me of that Eternal Good which cannot be spoken in its fulness, nor its glory revealed through speech; and the Sacred Name that cannot be uttered, though the meaning can be realized. So do the symbols speak to me of HIM. I do not need them to tell me HE is here. No! But I would love to have HIM beautifully expressed even to the outermost realms. Even as I love HIM in the flowers which adorn the Sanctuary, and clothe the gardens and fields in garments of radiant beauty, so would I have HIM expressed everywhere in all that is truly beautiful in form, in radiance, in fashion, in service.

Thus the Cross speaks to me of HIM Whose Love is ever golden. There is no clanging cymbal where HE is realized. HIS Love is magnificent.

* * * *

And now come with me a little further.

We have two Candlesticks. In the perfect symbolism they should be of gold. What do these two Candlesticks with their

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candles, stand for? They are but symbols which speak of the Two Witnesses. You will observe that many of the things of which I am speaking, are quite masonic in their significance. These Candlesticks with their candles, are two witnesses. They are not the pillars supporting the portico of Solomon's Temple, but they are the symbolic pillars of the Truth, bespeaking the two witnesses of the Innermost Sanctuary. They speak of the Divine Love and the Divine Wisdom, the glorious potency of Love, and the splendour of the radiant Wisdom. They are but symbols. They are there just to witness on the outer Altar of that wonderful Presence Who is within us. Can you doubt it? HE is with us. And I would say this to you for the illumination of those who might question why, if we have on the Altar the Candlesticks, they are not the seven-branched symbol. Even if we had a glorious representation of the seven-branched Candlestick, we should still have the two witnesses. For they are quite distinct. The symbolism is not the same. For the seven-branched Candlestick represents the Divine Spiral. The seven-fold symbol should be built as a Spiral with seven Cups and the sacred Bowl crowning them. They represent ELOHIM. One has looked upon those things in other realms. You will not mind my saying this to you; for you must have surmised it from the reading of the Teachings. Oh! the glory of the Sanctuaries into which my Being looks, where there is the High Altar as well as the Low Altar, and all the other Altars; and where there is the High Altar of HIS exceeding Glory, overshadowed by Cherubim, and from which the Seraphim mediate unto all the Heavens and all Souls. And also where the Sacred Incense burns, the very Essences of the Divine Elements out of which all things become, rising as Sacred Fire. And likewise where the Lamps of ELOHIM are ever burning, because they are of the Eternal and the Immortal. And there the Two Witnesses ever stand, signifying Love and Wisdom, the Divine Love and Divine Wisdom upon which the whole Universe is built; the Love and the Wisdom of the

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Sacred Mystery expressed by the LORD of Being Who is the centre of the Elohist power, and from Whom all such power flows. And out from the midst of these the golden Incense rises before the Blessed Presence, that Incense which is the radiant motion of all the prayers of the Saints. Here there is adoration by Cherubim and Seraphim, Angel and Archangel; for all the Heavens bow in glorious worship. And that worship is rendered as service. It is not simply given in a personal and individual sense to the Great Love; it is rendered in all the ministries that are undertaken. Whatever be the ministry, it is a ministry of worship. Whatever the nature of the ministry, it is one of adoration. Wheresoever the ministry is engaged in, it is a service of praise. And in such ministry, whatsoever it may be, wheresoever it may be rendered, there is His Blessing. For praise is in the motion, and worship is in the action, and adoration is in the embodiment and the fashion of the Being.

This will enable you to glimpse the tragedy that befell the Ancient Christhood, when those Sacred Things of the Heavens were betrayed. Once ye knew these sacred things. The Sons of GOD brought them to this world; and of these Souls ye yourselves were members. Who could have brought them? Who could have desired them, even within the earthly Sanctuaries, but the Sons of GOD who once knew them, and unto whom they spake? And the fact that they have been misunderstood, misinterpreted, and most sadly abused, does not militate against their Divine Origin, nor the truth that they should be the signs and symbols of a living tongue in all the worship and service of our FATHER-MOTHER.

* * * *

Nor is that all; for on this Altar there are most Sacred Signs. There are not only symbols most expressive of that glorious ONE; but there is also the symbol of the process of the Soul itself through Templary up into the consciousness of the Luminous Cross, as given on the front of the Altar. It is there

in the Cross of St. John, called the Christ-Cross, or the Cross of Divine Templary, with its four fishes tails, each a radius vector speaking of the Divine Mystery. Those of you who are masons will find something in this. That Cross speaks of the attainment by a Soul of high Christhood. It represents a spiritual status. And the Alpha and the Omega on each side of it, symbolize how the Soul in its upwardness and onwardness is upborne and upcarried by HIM Who is *the Alpha and the Omega of our Being*, the Beginning and the Consummation, the Principle and the Circumference or Pleroma of all realization. For you cannot get *there* without the consciousness of the Presence. You cannot get there without living in that consciousness, knowing that HE is ensphering you, that HE is filling you, that HE has come in the glory of the Cloud of HIS Presence to overshadow you, that through the realization of HIS ensphering and overshadowing you may come into the consciousness of HIS Indwelling, until you become GOD's Emmanuel, HIS embodiment in the likeness of HIM, knowing HIM through realization; and in that realization radiating HIM; doing it unconsciously because the whole Being is upgathered in HIM so that you could not do other than radiate HIM. It is just as when you love intensely, you cannot help yourself, in the sense that your love must radiate, must give, must flow out. So to be full of HIM is to become like HIM.

Such is a simple and fragmentary interpretation of a most Divine Theme. I make no apology for it. Divine things need only the embodied Life for apologia for HIM Who is our Love, our Life, our Light. The abiding Divine Apologia, is the reality of HIS Mystery within us.

The Sanctuary should be a sacred, masonic house; not a Temple of lifeless, perfunctory masonry, with the degrees and services rendered without understanding and without meaning, and merely for the outward joyance of the ritual and service. No! The Mysteries were brought down into lower occult

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degrees of interpretation by the loss to the Soul of the Divine Vision by which alone those Mysteries could be understood and rightly interpreted. It was thus with the Schools of the Prophets. The Schools where the illumined ones taught, became mere centres of occult knowledges. That does not mean that the things which have been expressed as masonic have no value in them. They have, if those who deal with them understand them truly, and interpret them rightly.

The Sanctuary should be the most beautiful masonic house in all the Earth. Those wonderful old Sanctuaries built between the eleventh and fourteenth centuries, are quite masonic in their formation and symbolism. Would that we had such to worship and serve in. But this Sanctuary in this Home of our work, is beautiful, and its atmosphere Heavenly. It speaks of the Innermost. I have tried to carry you into the Innermost to tell you what I know obtains there, what I have seen, what I have felt, what I have shared, what I long to share in eternally, and what, in a less degree than that fulness, one would share even upon these earth planes, in blessed ministry. I have spoken thus to you to lift your thoughts above all mere earthliness, a trivial outwardness and material expression and exposition of this most sacred language of devotion, of sacrifice, of blessed ministry, that you may realize for and in yourselves that sacred Altar of HIS Presence within you; and in such an hour of realization you may bring into the outer ministry, that you feel truly that here there is some endeavour to express outwardly the glory of that Sacred Mystery of HIS Being which fills the Heavens, and is also in us because it is in the Heavens.

Thus would I have in this Sanctuary an Altar where the children could feel continually the atmosphere of HIS Presence, and give to everything within the Sanctuary the vibrations of that atmosphere, so that the very Elements might contain always the aromatic effect of HIS Breathing through them, and

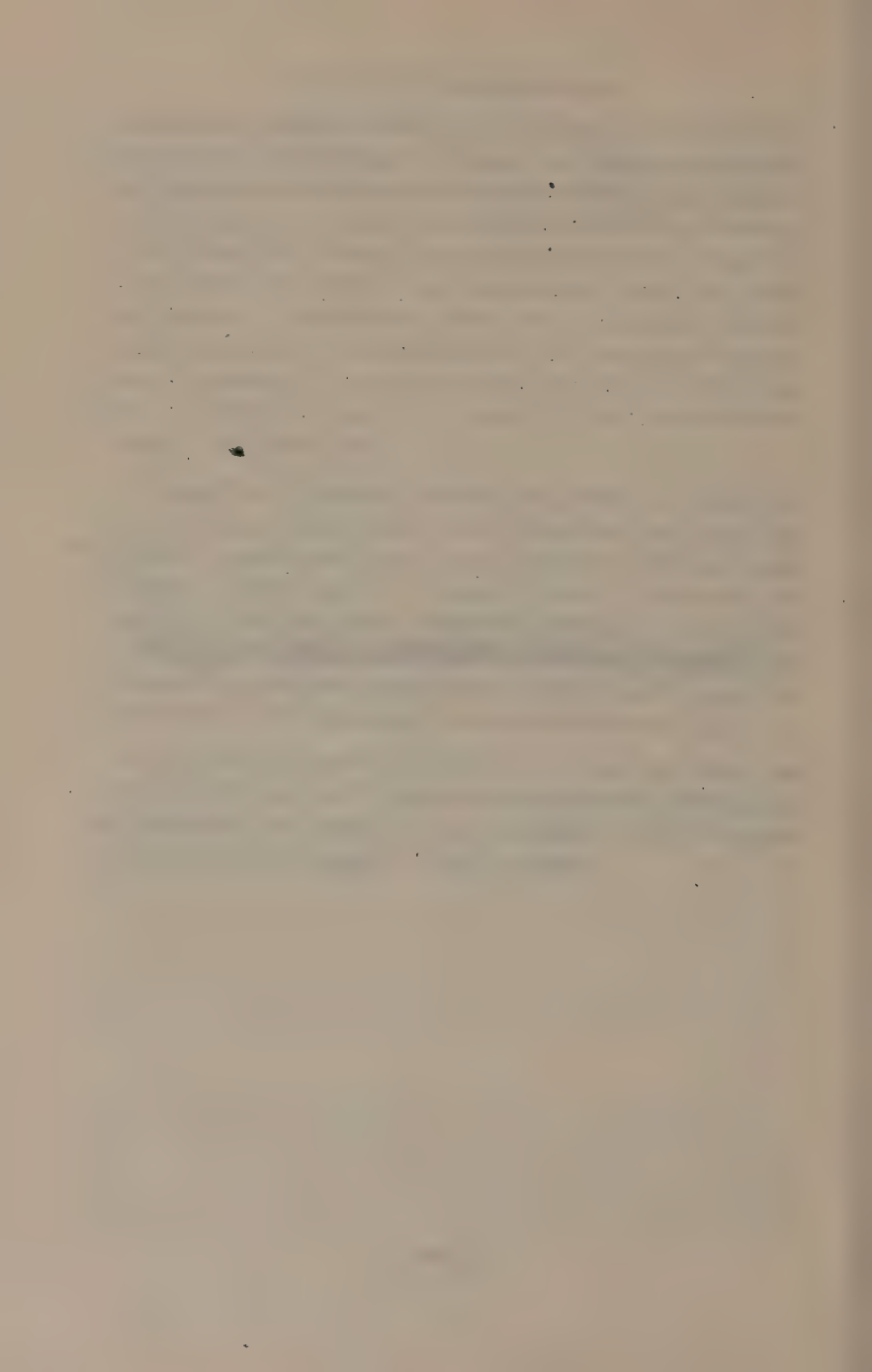
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through us. And thus throughout the Sanctuary would I have the motion of His Presence in symbol and sign as well as embodiment, that coming here, and breathing again that atmosphere, you might go down to the world enriched and strengthened to be real chivalrous Souls, God's Knight-Templars, supported by His Witnesses, HIMSELF *the Alpha and the Omega, the Arche and the Amen*. And thus to make HIM manifest through the blessing you give, the motion of your Life, the grace of the service of your hands, the glory of embodiment in your fashion, and the Divine Motion of the breath of your auric outflow wherein you reveal HIM.

I would for you that ye stood in your consciousness before His exceeding Glory, even in this Sanctuary dedicated for His service unto ministry through which the awakening again of Israel is taking place. By means of such a Fellowship, the manifestation of the whole communal Christhood is ultimately to be a gloriously accomplished body of Revelation for the LORD, of His own Love and Wisdom, which in perfect combination make a *Revelation which is the very splendour of God*.

In this hour I have stood with you where the Earth has grown smaller and still smaller to the objective vision, until all objectivity has passed into the sublimity of the Vision of HIM, Who is the Eternal FATHER-MOTHER.

THE FLAME BEFORE THE ALTAR



THE FLAME BEFORE THE ALTAR

This word is in response to a question concerning the inner significance of the symbolism lying behind the Flame that burns continuously before the Altar.

THE ABIDING
PRESENCE
SYMBOLIZED

It is the symbol of the Light of HIS Presence Whose Light never goes out. That is why in the symbolism the Altar-lamps are never extinguished. If a Lamp has to be renewed, another Lamp should be ready to take its place. The one to be renewed should be removed with the light burning, because it is the symbol of the perpetual, Eternal Light which shines before the Altar and upon the Altar. And you will note this, that in most Sanctuaries the light is rose coloured. That symbolizes the Flame of Life; for the red in the spectrum is the Elohist expression of what we have to name *the Spirit of Life*. And you will note the distinction between the colour of the Altar Candles when these are lit and that of the Lamp before the Altar. The latter is like a Ruby, whereas the former is semi-orange-yellow like a Topaz. This is the Light of the Two Witnesses which speaks of the Divine Love and Wisdom in their mediatorial ministries. The Ruby signifies the Divine Mystery of the Presence as Life.

And now I would go a little further than I did last evening in the unveiling of the mystery of the Seven Branched Candlestick. It is symbolic of the ELOHIM. It is not simply a standard with a central light and three branches on each side. That is a convenient form for Altar service; for many Altars could not take the form of it which I now describe to you.

If the seven branched Candlestick perfectly represented the Divine Standard crowned with the Golden Bowl, then every branch would represent one of the whorls of the spiral; and each light would be different in colour, bespeaking the spectrum,

with the central light, making the eighth. This latter would be pure white, the light from the Golden Bowl. In this you would have a transcendent symbolism of the Innermost Things. For, if you could see the light that burns before the Altar within the Sanctuary of your own Being, it would be like that wondrous rose colour. It is this interior light which underlies the origin of the Rosy Cross. For the Divine Cross is in us. At its centre burns the light of the Ruby Flame which symbolizes the perpetual Presence. And you will observe, that it is not the Luminous Cross wherein the whole of the ELOHIM are represented, but the Rosy Cross, which is the Cross of the Immortals, embodying the Life of the Divine Mystery in supreme and sublime sacrifice.

*THE EMBLEM OF
DIVINE LIFE*

Therefore, before an Altar of complete and perfect symbolism, as in the Inner World, whither I endeavoured to take you last evening, there is the Altar-Lamp with its Ruby Flame, the symbol of that Light which is ever our Sun. Thus you will understand that it is not the white light which is the Absolute Light, but that Light which represents the Life-principle. Upon the Altar there would also be the two semi-orange-yellow Flames burning from the Two Witnesses, the symbols of the Heavenly Love and Wisdom. Beyond the cross—not in front of it, but beyond it—there would be the seven branched Candlestick in its fashion after the manner that I have described, with the Golden Bowl crowning the standard. The seven Lamps, would represent degrees, and the Flame of each Lamp, one of the colours of the spectrum; because in the Innermost Realms, they are at once Lamps, Altars, Sacred Fires, Divine Flames, Spirits, the motions of the ELOHIM arising out of and proceeding from the sacred Mystery of the Cross, and sending forth their potencies. And it is well that you should understand this sacred Mystery, that, in the Innermost Realm, the Presence represented by the ELOHIM, is guarded by the Luminous Cross; that is, the Mystery is so guarded that none may know it, except in the

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measure of glimpsing it in vision, until they become one with that Luminous Cross

When one stands within such a Sanctuary, and sees it unto the knowing of it, and feels the motion of all the glorious, living embodiments of that Sublime Presence of the FATHER-MOTHER, that glorious Sevenfold exposition of His Majestic, Luminous and Illuminating Presence, before Whom the Incense of the Heavens is ever arising as the motion of prayer in the desire to fulfil the Divine Purpose, and be one with and in that Purpose, one can understand the Soul's supreme desire to express through the motion of its Being in service, the glory of that ONE. And having stood there, and seen, and tasted, and drunken of the Cup of Divine Wine, and worshipped, and been mediated unto, and known the glory of sharing in the Divine Mediatorial service, is it any wonder we should seek to express, in so far as the materials at hand permit, the beauty and the glory of that ONE Who is ever our Life, our Rose-Light Life-principle of Being; and to have external to ourselves as well as within ourselves, the witness of His Presence with us in all our service for HIM?

Oh, beloved ones! Would that I could show you the glory of the Inner Sanctuary in the Above, and also the Holy Soul-Sanctuary of your Being, that ye might the more perfectly engage in the worship of HIM!

*SANCTUARIES
WITH THE SIGN
OF ICHABOD*

You may understand now from these fragmentary words concerning so sublime a vision, how one feels in entering certain Sanctuaries. Some are like dwellings in the frigid zone, and are but cold houses, mere preaching stations at the best, without the warmth of a living atmosphere, except on the rarest occasions. And even many of the Sanctuaries where the atmosphere still lingers which was generated by the love and devotion of the Children of the Kingdom ages ago, where that atmosphere

has been inwrought and interfused into the very stones of the Sanctuary, as well as into the fashion of it, have had to receive the vibrations caused by the perfunctory services rendered, wherein there has been no living message, until the atmosphere could not have endured to continue even in a reminiscent degree, if the Sanctuary itself in its fashion and its symbols had not aided the atmosphere to faintly persist.

There is meaning, you will find, in everything when you get behind the scenes. You will understand how my Being has longed to have even so simple a setting as we have here, with such humble outward expressions of those glorious Mysteries which I know, which I have looked upon, which I have tasted of, which are my very Life and Being; apart from which I have no Being, no Life worth having. Apart from those glorious realities Life would be a tragedy, and its burden and service without meaning. When we worship down here, I am also up there where those glorious embodiments obtain. It could not be otherwise for me. *And it is there I would lead you, through interpreting these sacred things.* I would lead you through the chiding of you, into the consciousness of them, in through the portals of the Sanctuary to the parted veils, even unto the Holy Place and into the Holy of Holies, that ye may also realize the resplendence of His Presence Who is the Eternal Light, Whose Light never goes out, Whose Lamp is ever lit within the Soul who knows HIM. I would lead you to that Altar where His Witnesses are Eternal, whose Flames burn forever, the Witnesses of His Glory, His Transcendent burden-bearing revealed in the Passion of Love in its exquisite motion, and as the Wisdom that is ever glorious. Thus would I have you glimpse more and more of the Living Realities, until the vision of the Eternities becomes within you a sacred abiding inheritance, with the sacred Mystery of that Divine Spiral whose Bowl contains the Essences of that Mystery, and the Lamps burning with the Sacred Flame, the Lamp upon each of the seven planes containing the Light of

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its distinctive Sacred Tincture, but all merging in the Flame that is above, and which proceeds from the sacred Bowl.

This is a Mystery I have often indicated to you, though hitherto I have not spoken so specifically concerning it. And I would have you learn more and more, the nature of the Mystery of the FATHER-MOTHER in you, that ye may realize HIM more and more, even as HE is, both in His dwelling within you, and in the Eternities.

Oh! The wealth of the Divine Love, and the splendour of the Divine Wisdom, and the immeasurableness of the revealing of HIS Love and Wisdom unto you in these latter days!

*Bless the Lord all ye His Saints! Bless His Holy Name!
Bless the Lord, O my Soul, and all that is within me ever bless in
His Name.*

*His Most Sacred Benediction is yours, even His Love in that
Life so full of Himself that it reveals His Radiance.*

Ever Blessed be His Glorious Name!

MARANATHA !

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